

THE
NEW-JERUSALEM
MAGAZINE.

Vol. XV.

DECEMBER, 1891.

No. 12.

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"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

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MASSACHUSETTS NEW-CHURCH UNION,

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ANNOUNCEMENT

The New-Jerusalem Magazine for 1892

THE next volume will be the sixteenth of the new series and the sixtieth of the whole series. Rev. Prof. T. F. WRIGHT, Ph. D., will continue as editor, and will have the assistance of Rev. JOHN WORCESTER, President of the Theological School, Rev. W. H. HINKLEY, Secretary of the Board of Missions, and Rev. J. K. SMYTH, Pastor of the Church in Boston Highlands, Mass., as an editorial committee. It is hoped that these writers, with others who have promised their aid, will make the new volume an unusually full expression of the thought and life of the New Church. It is expected that a portrait of the Rev. John Worcester, General Pastor of the Massachusetts Association of the New-Jerusalem Church, will open the volume.

Current Ecclesiastical Events will be chronicled and considered with reference to their bearing upon the progress of the New Age of Christianity.

Bible Studies, bringing out the spiritual meaning of the Word, will be published regularly.

Important Questions of religious and social concern will be discussed in the light of New-Church principles, in a manner to meet the needs of thoughtful persons everywhere.

Open Letters will continue to be printed as before with full liberty of expression.

Studies in Doctrine will continue to be printed, with contributions from a number of new writers.

Book Notices, as before, will bring to view valuable books as they issue from the press, but reviews in the body of the MAGAZINE will be given of books of special importance.

The New Church is filled with news, comments, and suggestions for which the few pages assigned always prove too few. The editor is able to give intelligence of the foreign work, received in letters from personal friends.

The Religious World will continue to be filled with the most significant statements and accounts of events to be drawn from the religious press.

It is the aim of the MAGAZINE to be essential to the thoughtful New-Churchmen of both continents, and to give them studies of Scripture and of important questions of the day, a medium for free communication of views, and a compendium of such news in regard to their own movement and other religious activity as will satisfy every desire.

The extremely low price of *two dollars a year*, reduced to one dollar for ministers and students in theological schools, is attained only by depending on gratuitous contributions and the generosity of the publishers. It seems right to expect in return for this free use of time and money, an increasing list of subscribers, both of readers and of those who wish to provide for others. In the annual volumes, each containing some eight hundred pages, the history of our movement is contained in the form most easily consulted.

Subscriptions may begin with any number, but it is desirable to have them begin with the volume, namely, in January. To any sending for them, specimen copies will be sent free of charge.

Subscriptions may be remitted for either by Registered Letter, Post-Office Money Order, or Check, made payable to E. A. Whiston, Agent, or through the Purchasing Department of the American Express Company, at any place where that Company has an agency. Agents will give a money-order receipt for the subscription, and will forward us the money order attached to an order to send the MAGAZINE for any stated time, free of any charge except the usual fee for issuing the order.

Address all communications to Editor or Publisher, No. 16 Arlington Street, Boston, Mass.

* * * It is now proposed during the coming year to give space to a discussion of the place which a NEW-CHURCH REVIEW should fill, and to make such preparation as will insure the successful adoption of this name, with an enlargement of our field of work, in January, 1893.

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SUPPLEMENTS.

Journal of Massachusetts Association. 122d Meeting.
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THE PEACE OF GOD.*

DISCOURSE FROM PSALM CXXII.

I was glad when they said unto me, Let us go unto the house of Jehovah.

To the temple at Jerusalem the tribes of Israel were commanded to go three times in the year to the three great feasts—the Feast of the Passover, in the early spring, in memory of their deliverance from Egypt; the Feast of Pentecost, fifty days after the Passover, when the grain harvests had been gathered in; and the Feast of Tabernacles, or of dwelling in booths, after the gathering of the autumn fruits—the wine and the oil. At the time of the feasts they offered their burnt-offerings and sacrificed the peace-offerings upon which they feasted; they heard the law of Moses read, especially at the Feast of Tabernacles; and they sang the sacred psalms. Nor were these empty forms of worship; for the Lord and heaven flowed into them, affecting the worshippers with a sense of the holiness of the place and of all the rites observed in it.

We call these rites representatives, and not true spiritual worship; and this was so. But they were true representatives, and truly expressed the thought and feeling of spiritual wor-

* Delivered at the meeting of the Massachusetts Association, Oct. 8, 1891, by Rev. John Worcester, General Pastor.

ship; or, what is the same, the thought and feeling of the Lord and the heavens in regard to the conjunction of the Lord with men. The burnt-offerings expressed the acknowledgment of the heavens that all good is from the Lord, and their sense of the fire of the Lord's love in it. The sacrifices — or feasts sanctified by the fire of the altar — expressed their satisfaction in the multiplication of kind, useful, and happy affections sensibly blessed by the Lord. The reading of the law of the Lord, was to them instruction in the laws of heavenly life; and the sacred psalms were their own expressions of penitence and hope, of thanksgiving and peace, in view of all that the Lord was doing for them. In singing his psalms of worship, David said, "The spirit of Jehovah spake through me, and His word was on my tongue." And the same spirit of holiness flowed through the heavens into other songs of worship, clothing itself indeed with the language and forms of thought of the singers, but purifying and exalting these, lifting them out of the narrow limits of individual experience, and moulding them into universal expressions of spiritual affections for all men in all time. By virtue of this inspiration they truly expressed the feelings of the Lord Himself in His work of purifying His human and uniting it with the Divine; and therefore also they truly express the feelings of all who follow Him in the Christian life, and from Him receive of the same Divine Spirit.

Among the holy songs which were spoken thus from the spirit of the Lord through heaven, was the pilgrim song before us. It was a song of rejoicing in the mouths of those who went up to the house of Jehovah.

They rejoiced in the holiness of the Lord's house, where He was present, sometimes in a sensible cloud, and where in the prescribed ceremonial worship heaven was conjoined with the earth. They rejoiced in standing once more within the gates of Jerusalem — Jerusalem that was built as a city compact together, to which the tribes of the Lord went up, according to His commandment, to give thanks unto the name of the Lord. There, too, were the thrones where they who represented the Divine government according to the law of

the Lord gave judgment. The song was a song of prayer also for the peace of Jerusalem and for the prosperity of all who loved it, on account of the holy house of the Lord.

While these words of the song were thus in accord with the thought and the experience of those who sang them, there was breathed into them also, giving them fulness of meaning and form, the love of the Lord and heaven for the spiritual worship and union which the natural represented. Long before the promise was fulfilled, God so loved the world that He would give His only-begotten Son, that the world through Him might be saved. His desire to be with men and lead them in the paths of life was long preparing for His coming. It was His own love that gave holiness to the forms of ceremonial worship which represented the union of men with Him in Christian life. It was the same love received and shared by the heavens, that gave exaltation and spiritual fulness to the songs of rejoicing in such worship — all the words of which represented and expressed His rejoicing in His approaching spiritual union with His church. When His spirit spake the words of love for the house of Jehovah, He meant by it the temple of His body, in which when glorified the fulness of the Divine would be actually, not representatively present with men. The Jerusalem that He loved was that Holy City which was to be the Bride — the Lamb's wife. The gates of Jerusalem were the pearly truths that introduce men to golden ways of love and charity, and shut out from their hearts and lives everything that defileth or worketh iniquity. It was the love of the Lord, and of heaven from the Lord, for such living union between the Lord and the church, that inspired all the holiness and the joy into the song: "I was glad when they said unto me, Let us go unto the house of Jehovah. Our feet shall stand within thy gates, O Jerusalem."

With the coming of the Lord into the world, the holiness of mere representatives of spiritual worship came to an end, and also the holiness of the sacred songs regarded merely as relating to the representative worship. The real spiritual things which the Lord and the heavens loved were present.

The holiness of the Divine love was in them, and not in the outward forms or words without them.

In the Lord's Christian Church there are houses of the Lord to which we still go up. But going to them does not bring holiness from the Lord, unless there be also a spiritual coming in love and life to the Lord Himself in His human presence. "Where two or three are gathered together in My name," He said, "there am I in the midst of them." To gather together in His name is the same as coming spiritually into His house, which is to acknowledge Him as God with us, and to come together with one heart and mind to receive of His spirit.

Burnt-offerings we do not bring, but the acknowledgment from the heart that the Lord alone is good, and we of ourselves are only evil. This which the burnt-offerings represented, if it be sincere and innocent, is met and hallowed by love from the Lord and heaven, as were the offerings of old.

Neither do we bring lambs and kids and calves to be sanctified at the altar for feasts. But we may share with one another such innocent love for the goodness and truth of the Lord, and for doing good to one another, as the Lord has given us; and, in the sharing in the name of the Lord, the Lord will bless and increase it.

The law of the Lord is read to us; and while it is not felt as holy if regarded merely as to its letter as the law of an ancient people, regarded as the Word of the Lord to all His children, and interpreted in its application to spiritual life, the presence of the Lord and heaven is in it still, and their thought of the heavenly life is revealed to us.

And so it is also with the sacred songs. They are the Lord's songs, and the songs of the holy Jerusalem in which He dwells, as well as the songs of the Zion of old. The Psalms express the affections of those who are truly gathered together in the Lord's name—in love for Him and for one another—and the sincere repetition of them invites from the Lord and heaven the inspiration of such love as flowed into the Psalms from the beginning. Thus it opens the heart of

the church to the spirit of the Lord, and makes it one with heaven.

The Psalm before us will be to the spiritual church of all time an expression of rejoicing in coming together in acknowledgment of the Lord, and in sharing with one another the love and the light of His presence. It is a song of joy in standing firmly together within the gates of pearl that shut out evil thinking, and introduce to the ways of love from the Lord. It expresses rejoicing that the church is solid and compact, with no waste places of false thinking or useless living, but is full of the life of the Lord — brother standing by brother in unity of thought and life. It recognizes the duty of all who love the Lord, to come together in this common acknowledgment of His presence, and in a spirit of love for the goodness and truth of His church, as a condition of their spiritual prosperity; for there are set the thrones of spiritual judgment — that is to say, the standard of good and orderly life from the Lord — by which the lives of all His children should be ruled.

The beautiful Psalm goes on with a prayer for the peace of the Church — for the peace of secure enjoyment in her worship and her teaching, and the peace of the Lord's love in the love of her children; for the peace of security within her protecting walls, and of active love in her interior life. For the sake of the brethren who love similar good, and the companions who love the same truth, it prays for the peace of the Lord's presence in His church. For the sake of the Human presence of the Lord it promises to seek good to the church in which that presence is known and felt.

Our human nature is very full of evil. Of ourselves we are continually sinking down, down, into selfishness and worldliness, with all their uncleanness and their miserable anxieties; and all the while this sweet song is singing from the Lord and heaven of the joy of going up into the presence of the Lord, surrounded with brethren who know Him and love Him. The Divine sweetness and holiness of it are nothing to us so long as we love evil, and cling to it from delight in it; but when our eyes open to the misery of it, and we begin penitently to

resist it and to seek deliverance from it, then the song of love for the church grows sweet to us. We rejoice in the precious truths of the church which lead us out of ourselves heavenward.

Still more tenderly do we rejoice as the merciful goodness of the Lord comforts our hearts with pure and quiet love for doing good, unspoiled by self-regard ; and these things so blessed to us become still more precious as we meet them in one another, and perceive the peacefulness of mind that they bring to our brethren and companions. For their sakes, and for the sake of the house of the Lord our God, we love the church that brings us these blessings, and seek her good.

And thus the song of the heavens becomes the song of the church. We sing with joy of the same presence of the Lord and the same mutual love that angels enjoy ; and heaven and earth unite in the singing.

Newtonville, Mass.

JOHN WORCESTER.

THE BEAUTIFUL STAR.

THE beautiful Star was shining bright !
And the heavens were filled with its glorious light ;
And the wise men followed it from afar,
Followed the beautiful, shining Star,
From the palaces of Jerusalem
To the lowly manger in Bethlehem.

There, led by the wonderful heavenly sign,
They brought their gifts to the child Divine ;
The heart-gifts of each true worshipper,
Bright gold, sweet frankincense, and myrrh ;
The offerings in which the angels see
The sweet fruits of heavenly charity.

O, shine, bright Star, in our hearts, tonight,
Shine with thy beauty so clear and bright !
Lead us, O lead us, as thou didst them,
To worship the Lord in Bethlehem !
And may all the gifts that we offer be
The sweet fruits of heavenly charity.

— *From Wayside Poems, by John Westall.*

PREPARATION FOR COMMUNION.*

It is written in the Gospel of Luke :

Then came the day of unleavened bread when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water : follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished ; there make ready. And they went and found as He had said unto them : and they made ready the passover. (chap. xxii. 7-12.)

At this feast of the passover for which the Lord sent Peter and John to make preparations, He instituted the Holy Supper ; and we are taught in the doctrine that as baptism is an introduction into the church, so the Holy Supper is an introduction into heaven.

There are stages of the regenerating life which occupy comparatively brief periods. Each of these stages embraces, in a sense, the whole of the regenerate life in miniature. The several portions of this new life are images of the whole. The interval between two occasions of receiving the Holy Supper, supposing it to be worthily filled, involves spiritual work which is an image of the whole spiritual work of our life in the world. And as, after death, if we have faithfully done the work of life, we shall be admitted to heaven openly and fully, so on each occasion of receiving the Holy Supper, if we have, since the last occasion of receiving it, been faithfully doing our allotted work, we are prepared to enter heaven more fully inwardly, though not yet fully to outward sense.

The preparation to receive the Holy Supper is essentially,

* Prepared by Rev. Joseph Pettee, late General Pastor of the Massachusetts Association.

then, preparation to enter heaven. As in the text there are given us instructions as to making ready for receiving the Holy Supper, so they are instructions in regard to the preparations for entering heaven. And as in contemplating what relates to the whole we at the same time bring equally to view the several parts, so in turning our attention to the preparations for reception into heaven, we are at the same time seeing what is necessary to the worthy reception of the Holy Supper.

The first thing which demands our attention is the meaning of the Lord's sending Peter and John to make the preparation. There is somewhat of essential importance involved in this. It is not possible that what needs to be done should take place without the agency of Peter and John, that is, without the existence in men of principles of which Peter and John are the representatives. These in a man are what especially give the capacity of making effective preparations for entering heaven. What Peter, when he is spoken of in Scripture in a good sense, represents, we can see in the affirmation which he made when he replied to the Lord's question to the disciples, "Whom say ye that I am?" His reply was, "Thou art the Christ, the Son of the living God." This is in effect an acknowledgment of the Lord as the manifestation of the invisible God—the Infinite Father whom no one, angel or man, can conceive of as He is in Himself. When Peter made this declaration, the Lord said, "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven." In another place the Lord says, "No man can come to Me, except the Father who hath sent Me draw him." To be drawn of the Father is to be in a heart acknowledgment of a Divine Father—of One who has made us, who has supreme authority over us—One whose wisdom we feel the need of to guide us, and One whose care we feel the need of to protect us. To be drawn of the Father is to be in a state of innocent regard to the Divine Being, answering to that in which a dutiful child is to its parents. Peter then represents that recognition of a Divine Being which leads to acknowledgment of and trust in Him who alone reveals the

Divine Being. It is only the Father in heaven that reveals it to any one that the Lord is the Christ, the Son of the living God. No man ever has any real acknowledgment of the Lord Jesus Christ but he who actually and practically places himself in a relation to the Divine Father answering to that of an innocent child's love and obedience to and trust in his father and mother; and this shows us what is meant by the Lord's declaration, "Every man that hath heard and learned of the Father cometh unto Me."

No man can participate in the work of preparation for heaven contemplated in the text, but he who is drawn of the Father to the acknowledgment of the Lord Jesus Christ — an acknowledgment which involves the duty of keeping His commandments, shunning the evils they condemn as sins against Him — the duty of being led by and following Him.

John, the beloved disciple, who reclined on the Lord's breast at supper, denotes that in man which is especially acceptable to the Lord, that is, the good works which accompany, which can never be separated from the obedience always united with true faith and charity.

Hence we may see who the Peter and John are, whom the Lord sends to make preparations for the passover. They are the innocent, obedient children of God, who come to Him as He manifests Himself, and who are following Him in a life of faith and charity.

Their entrance into the city is first mentioned.

By the city is denoted the doctrine of the church. The city denotes doctrine, because the city here is Jerusalem, the place in which the Jews worshipped. So it represents that in which we are when we worship, and from which we worship; and this is true doctrine from the Word of the Lord. The true doctrine of the church is as a lamp to open the meaning of Scripture. Men interpret Scripture by their doctrine; and if their doctrine is false, its influence is to put a false meaning into the Bible instead of aiding in drawing forth its true meaning.

The doctrine revealed to the New Church is true doctrine. It enables us to see rightly and truly what the Bible teaches

respecting the Divine Being, and to see rightly the way of life and salvation. The doctrine enables us to see in clear light what we are to believe and how we are to live.

Peter and John, and none but they, enter into the city. None but they who are drawn of the Father to the Lord, and who are led by Him in a life of faith and charity, care for true doctrine in a way to make any practical use of it. Others may be much interested in doctrine for some external reason. But to these it is the lamp by which they see the truth that is the guide of their life.

When ye are entered into the city, then shall a man meet you bearing a pitcher of water: follow him into the house where he entereth in.

By a pitcher of water is denoted truth, such as doctrine enables us to discern in the Scriptures. That water in the Scriptures denotes truth we can see from this, that we are to be "born of water." And what can the living water be of which he who drinks shall never thirst, but Divine truth by bringing which into life, we are so cleansed and instructed spiritually that we are prepared for eternal life in heaven? The man bearing the pitcher of water denotes that special quality or faculty in us which a good, true man represents.

Man and woman are differently constituted. A true man is characterized by right understanding, and a true woman by good affection. It belongs to a true man to receive into his understanding the truth of Scripture which true doctrine lays open; and then, unbiassed by prejudice, or any distracting influence, steadily to cherish it, and honestly and faithfully to follow it whithersoever it leads. This is what a true woman delights to find in a man, and what she regards as truly manly. There were in Jerusalem many women carrying pitchers of water; indeed the water was usually borne by women, and it was rarely that a man was seen carrying it. But it was the man that Peter and John were to follow, because man represented the principle of special importance in the case. What is necessary in the preparation under consideration is steadfastly abiding in the truth denoted by the pitcher of water

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against all opposing influences, to the end. How this is will appear more distinctly when it is more definitely explained what the pitcher of water is.

The pitcher of water is some real truth which, in the light of doctrine, we see in the Scripture, for example, in this passage: "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

This is a pitcher of water; and by the aid of the doctrine of the church we can see in it, that it is not good to be ambitious of distinction, and to be making efforts to place ourselves above others. Aided by the light of doctrine we can see involved in the declaration the principle that self-seeking is real degradation, and that discarding self-seeking is real exaltation; that he who really sets aside selfish efforts to make himself prominent acts a worthy part, while he who pursues the opposite course acts ignobly, unworthily.

This, as was said, is a pitcher of water, and the man who carries it is to be steadily followed. The man bearing it, is that in us which receives and carries the truth. As here meant it is the genuine man in us — the steady, unflinching, incapable of being seduced, understanding, which never turns aside from the object to which the truth points, never does otherwise than hold fast to the truth that to exalt one's self is base, and that to humble one's self is the only worthy course to pursue.

We find other and similar pitchers of water in such passages as these: "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "Thus saith the high and lofty One that inhabiteth eternity, Whose name is holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit." "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

In the light of the doctrines of the church, we see in these passages that the state in us which is especially acceptable to the Lord is one of sincere confession of our sins, and repent-

ance. To be of a broken heart and a contrite spirit involves a great deal more than a general acknowledgment that we are sinners. It involves distinct specifications; it is actually to see and confess particular forms of selfish love and life, and by a distinct act of rejection to give them over to death.

It is indeed a most trying service for the man to carry this pitcher of water. It is so trying a work to do that men sometimes turn aside from doing it, and adopt faith alone which dispenses with carrying it, and so put an end to the blessing, even the salvation that comes to the contrite in spirit.

There is no work for the New-Churchman to do of so much difficulty, and to turn him aside from which so strong an influence is exerted, as that of following the man bearing this pitcher of water. To follow him is to discard and disallow that which makes our very life. For example, to refer again to that other pitcher, to seek to exalt ourselves is degrading, and to humble ourselves is to act worthily. All that is from ourselves is in direct opposition to this principle. To be of a broken and contrite spirit is to confess this to be so, and to endure all the pain which the confession involves. It is indeed to lay down all our life. And this we must do in order to follow the honest, true man who bears the pitcher.

The house where the man bearing the pitcher enters, is the state of good from the Lord into which steadfast obedience to the truth leads.

The Lord alone is free from self-assertion. The Lord alone is humble. He alone places all others before himself. And when we follow the man bearing those pitchers of water that we have been contemplating, and have actually confessed and repented of our unhumble, proud, selfish life, He elevates us into somewhat of His life of unselfish humility. And this is the guest-chamber where He eats the passover with His disciples. This, and this alone, is the state of worthily receiving the Holy Supper. This, and this alone, is the state of heaven.

In the last verse of the text it is said that "they went and found as He had said unto them."

If what is denoted by Peter and John in us, entering into the city, follows the man bearing the pitchers of water

into the house where he enters in, we shall certainly find when we come to the Holy Supper here, and also when we come into the other life — shall certainly find, as the Lord teaches in the text — the large, upper room furnished and prepared.

But in order that the happy result may be secured — in order that we may be prepared to enter a mansion in the heavens — it must be habitual with us to follow the man bearing the pitchers of water. Sometimes it will be one form of truth that we must steadfastly follow to the end — to the laying down of our life — and sometimes it will be another. One day we shall have this cross to bear, another day we shall have that. To enter in, we must steadily follow the man all the days.

The declaration, "There shall a man meet you," is instructive. It implies Providence, as well as action on our part. In it is involved that we hold ourselves to the work, that we go forth to meet it, and that the Lord provides it, points it out, that He brings to us the truth that is best for us — the spiritual water which we are to drink.

Brethren, we shall sometimes, nay, we may often find it exceedingly trying to follow the man, or to persevere in drinking like true men the spiritual water provided. But let us not yield or falter. There is no other way to the large upper room — no other way to heaven — but that in which the true man must go.

We have seen that the preparation for heaven is effected in us by our passing through discipline which enables us to be elevated out of ourselves, and our life, and into the Lord, and those things which make His life. The same precisely is the preparation for receiving the Holy Supper. We of ourselves have no such love as that which is represented by the bread, and no such truth as is represented by the wine. These are the Lord's flesh and the Lord's blood. They are that pure love and pure truth which exist essentially only in Him, and in angels and men only by elevation out of themselves, and by conjunction with Him.

Blessed are they that are called unto the marriage supper of the Lamb.

PRAYER.

Our Father Who art in the heavens ; we bless Thee for the Sacrament of the Holy Supper which Thou didst institute for the edification of Thy children, that the life of heaven may be built up in them by their eating Thy flesh and drinking Thy blood ; and thus by their dwelling in Thee and Thy dwelling in them. Teach us, we pray Thee, and enable us to be constantly learning more perfectly, the preparations for the sacred feast to be made by Peter and John. We pray Thee to strengthen continually in us that genuine manhood which follows Thee in faithful obedience to the truths represented by the pitchers of water, which all lead to that large upper room where Thou dost eat the passover with Thy disciples — where our own loves and ways, our own pride, our own selfish wills being laid aside, we come freely under Thy influence which is entirely free from self-assertion and which looks solely to the promotion of the well-being of others. Help us, we pray Thee, to offer the sacrifice of broken and contrite hearts which Thou dost not despise ; thus to be of those to whom thou art nigh and whom Thou dost save ; those who are of a humble and contrite spirit and who tremble at Thy word, with whom Thou, the high and lofty One who inhabitest eternity, can dwell. Amen.

OLD-TIME CHRISTMAS.

OLD-FASHIONED scenes — the large, old-fashioned room ;
Old-fashioned fixtures in old-fashioned places ;
The pretty group of happy, ruddy faces ;
The homely hearth, the brilliant back-log's bloom.
Tall, swaying shadows in the corners loom
Where oaken beam with oaken beam inlaces ;
And, half-concealed, familiar forms and traces
Peer out in mystic faintness from the gloom.
The treasured spinnet drones Sabbatic numbers,
And voices join in some forgotten tune.
Hush ! 'T is the song that woke Judea's slumbers
When angels told of Christ, God's matchless boon.
No labored flight its melody encumbers,
But in sweet monody expires its dreamy rune.

Boston, Mass.

FRANK WALCOTT HUTT.

THE YEAR IN RELIGIOUS MATTERS.

THE year which is near its end has been marked by many important events in the religious bodies, and these events are watched with peculiar interest by the New-Churchman, who occupies the point of view of Scripture prophecy. To those engaged in these events they seem the results of temporary agitation or of the working of a decline in faith or of ecclesiastical development, as the case may be; to us they indicate the fulfilment of the promise, "Behold, I make all things new." Yet, of course, there is everywhere a negative work to precede the positive — the demolition of disorderly structures which have risen upon the sound foundation of Christianity — in order that the final and sanctified superstructure can be reared. To give up such an idea as the arbitrary reprobation of some of His children by the Lord, for instance, is essential to any progress in a true faith in Him. We must look hopefully but very cautiously at such events as are to be noted, but their importance — involving as they do the spiritual welfare of millions of people — cannot be over-estimated. Let us look at some of these events.

The Presbyterians. This body has been engaged in a revision of its Confession of Faith, called the Westminster, from the assembly which framed it two hundred years ago. Every falsity which Calvin had espoused appears in it, and some of them are so gross that Presbyterian ministers openly reject them. The most offensive point is the so-called "preterition" clause, which declares that those whom God does not elect, He forever passes by, being simply a wholesale doom pronounced upon a large part of the race. Ministers found that they could no longer preach this, nor even preach under it, for the energy of home evangelization and foreign missionary effort had carried them far beyond it. A revision was generally called for, and a committee was set at work which produced a revised form of confession in which the most noxious clause no longer appeared, and various modifications were made in other points.

The Presbyteries are now engaged in voting upon this with varying results, but with evident preponderance of opinion in favor of the revision. Some propose to let the old Confession stand and have a brief and very different creed prepared. This is mere temporizing, but it suits the older element thus to yield and stand at the same time. It is of course a confession of the need of a revision without saying it. The situation is thus stated by *The Independent*:

Out of the two hundred and sixteen presbyteries there have not yet enough uttered their decision on the proposed revision of the Confession of Faith to make anything else clear than that there is no revulsion of feeling. The proposed revision will not be rejected on the ground of its going too far. That is settled. Hardly a voice has been lifted against the action of the Committee, on the ground that it has been too radical. Of the two or three score of presbyteries that have already acted, nearly all have further amendments to suggest.

Another matter has arisen among the Presbyterians which causes more excitement. Professor Briggs, of the Union Theological Seminary of New York, was transferred to another chair in the same institution, and made an inaugural address in which he cut the knot which others were slowly untying, and declared that reason must be consulted in addition to the Scriptures. He indicated his acceptance of the "higher criticism." At once there was a great commotion. What should be done? What could be done? The General Assembly was made the scene of a violent discussion in which Princeton Seminary led off against Union. The Assembly decided that Dr. Briggs must be removed. Union Seminary denied the right of the Assembly to interfere, and Dr. Briggs, who remained at his post, published a fortified edition of his address.

In October, the New-York Presbytery, of which Dr. Briggs is a member, decided by a very narrow majority to try him for heresy. When the time for the trial arrived, however, it was found that sober second thought had led several men to change their minds, and the trial was decided against by a vote of ninety-four to fifty. There is also involved in this trial the

doctrine of the inspiration of the Scriptures, but the view of Dr. Briggs, though apparently less positive than the Westminster Confession, is really nearer right than that view of the Word which admitted nothing human in the letter.

The Congregationalists. For some years, although they adopted a revised creed without difficulty, this body has been troubled with the intense conservatism which had entrenched itself in the American Board of Commissioners of Foreign Missions and which led to the rejection of men as missionaries who wished to teach only the essential truth of Christianity, and who were acceptable to the home churches. The controversy over the Andover professors, who nearly all were progressive, intensified this struggle. But it has finally ended, though Dr. Egbert Smyth's case is still in the courts, with a victory over the Calvinistic party, so that the secretary of the Board who required candidates to subscribe to his private and stern creed is retired and his place given to a man of broader mind.

In the recent congress at London it was found that American Congregationalists were more progressive than their English brethren who are still mainly "orthodox."

The Methodists. The Methodist body is so elastic and has so many sub-divisions that every one is left to think as he pleases, if he remain "evangelical." They congratulate themselves that they are free to grow. Yet the editor of the *Methodist Review* has made a headlong attack on the "higher criticism," and such a reception was given him as showed that he was hardly a representative. At the recent Ecumenical Conference in Washington, all branches of the Methodists were represented and great earnestness was expressed. The danger of these people is their pride over great numbers and vast financial resources, leading to personal ambition and a worldly and superficial reception of truth.

The Baptists. These people are also comparatively untrammelled by confessions; but the late secession of the great London preacher, Spurgeon, on account of his intense Calvinism, shows that a change is going on.

The Episcopalians. Though of smaller numbers, the Epis-

copalians are powerful for several reasons, one of which is their relation to the Church of England with its royal patronage; another is their reverence for sacred things, such as the office of the ministry and the house of God; and a third is the attractiveness of ritual, which is more and more popular among certain classes in America. Making but little use of the Athanasian Creed, which is full of bitterness toward those who dissent, and of the Thirty-Nine Articles, which are extremely Calvinistic, they find under the Nicene and the Apostles' Creed full liberty on many points. Thus all shades of belief exist. Two dangers are the result of the situation, that of Pharisaism, and of infidelity flourishing under the surplice. For the first there is the effort nearly successful already to take the name of "The American Church," thereby casting out at one stroke all those not of that body from the fold of the Christ. But it is a pleasure to record that the most outspoken opponent of this nonsense, and the one who most frankly denies the dogma of apostolical succession, has lately been consecrated bishop of the diocese of Massachusetts. As a result a Boston clergyman, who belonged to the Cowley Fathers, a monkish order, but who supported Bishop Brooks, has been ordered to England by his "superior," and much indignation is felt. It would seem incredible that such an order could exist if the fact was not thus made known, and it is one of the strange things of this transition state of faith that men so utterly diverse should be in the same body.

The other danger of infidelity has led to the trial of Rev. Howard MacQueary for denying the supernatural birth and resurrection of the Lord. He was found guilty by his judges, three to two. He is now pastor of a radical Universalist Church, but Dr. Heber Newton still remains — a thorn in the flesh to his brethren. It does not seem likely that he will increase his present influence, as the tendency of Episcopalians is to full faith in the Lord.

The Unitarians. We have no space to refer to the Lutherans, the Reformed, the Moravians, and some other bodies whose history as it grows is of great interest, and therefore pass to the Unitarians who seem at once to be dying out and

reviving. Some churches die each year, often doing it gracefully by consolidation, but it is also true that the body is steadily growing. It has gradually become extremely radical, and thus finds itself the natural home of those of skeptical but earnestly charitable form of mind. It has not, however, as great men as formerly, and the conservatives remonstrate in vain against the extreme views, such as are found in Rev. Minot J. Savage's Catechism.

The Universalists. This body, larger than the Unitarian, and hitherto inclined to affiliate rather with the "Evangelicals," is essentially Unitarian in its faith and is undergoing a serious struggle such as the Unitarians were engaged in twenty years ago. The younger men seem to be radical enough to unite with the Unitarians, and frequently ministers of one body are settled in the other. An organic union seems likely in the near future, when certain aged opponents of the union are out of the way.

We do not refer here to our own little body of great aims, because it belongs to another category, because its effort is not to adapt its faith to its life, but its life to its faith, and because its affairs, joyful or unpleasant, hopeful or regrettable, are more fully described each month in the department, "The New Church."

The events of the past year in the bodies referred to are certainly of great significance and afford a degree of encouragement.

EDITOR.

"MAN was born that he may become charity; and he cannot become charity unless he perpetually does the good of use from affection and its delight. . . . But this cannot be unless he looks to the Lord and shuns evils as sins. . . . Now, the good works that he does are goods of use — which he does every day, and which, when he is not doing, he thinks of doing. There is an interior affection which inwardly remains and desires it. Hence it is that he is perpetually in the good of use — from morning to evening, from year to year, from his earliest age to the end of his life." — *Doctrine of Charity*, 99.

THE LATE MEETING OF THE CONVENTION.*

IT is commonly known that the General Convention is the largest body of the New Church in America ; but the relation which it bears to the several Associations and Societies, and through these to each individual member, is not so widely understood. The question can be more easily asked than answered, How many there are among ourselves who feel that the connection between us and the Convention is at all important, or that our welfare is sensibly affected by the proceedings at the annual meetings ? In the latter part of May last, some of us were aware that a meeting was in progress in Philadelphia ; but it may be that the great majority gave little thought, and still less that their affections went strongly forth, to that distant assembly of their brethren.

And yet, unless the doctrine be false on which all our church organization is based, the Convention should be to us as our own flesh and blood. It is not a body outside of ourselves, but one to which we all belong. It is not simply a yearly gathering, held for friendly conference, but a church in larger form, striving to perform the uses and to secure for its members the advantages for the sake of which the church exists. Our own Association will serve as an illustration of this principle. If we duly appreciate its work, we can readily see that that work could not be equally well done by the separate societies. There are certain general uses belonging to all the members of the church in the territory which our Association covers ; and these can be performed only by coöperation among the societies themselves. For this purpose the latter must be organized into a body of which they are the constituent parts. This larger body necessarily includes them all, and has claims on all, besides owing duties to all. In like manner, there are still wider and more general uses which concern the whole country, and which call for united and or-

* A report rendered at the October meeting of the Massachusetts Association.

ganized efforts on the part of the Associations. Out of this necessity the Convention has sprung into existence.

It is natural for us to be chiefly interested in those persons or things which are nearest to us, and therefore always in sight. "Out of sight, out of mind," is a trenchant proverb. The beggar whom we pass on the streets appeals directly to our pity; but the schools, libraries, and hospitals, whose office is to prevent poverty and ignorance and to mitigate suffering, may seem to have no claim on our support. So, too, the society with which we worship, and on whose services we are immediately dependent often comprises all of the church for which we have any thought or care. The Convention and, in many cases, the Association itself are too remote for us to feel any interest in them. Church matters are prospering, let us say, in Brockton, Bridgewater, or Abington. What difference does it make to the people in those places that the General Convention holds a meeting in Philadelphia?

Whether this feeble sense of personal connection with the Convention be widespread or not among those who stay away from the meetings, it cannot exist in the minds of those who are accustomed to attend them. An invariable effect of such attendance is that the church as there represented is felt to be one great whole — larger and more important than any of its parts. The broader and more comprehensive brotherhood is no longer a mere theory, but becomes a living fact. The man from Massachusetts touches shoulders with the man from California; or, perhaps, the presence of some brother from a foreign country makes it vividly manifest that the church is wider than any continent.

No better idea of the service performed by the Convention for members of the New Church throughout the country, not excepting ourselves, can be obtained than by a general survey of the proceedings of the recent meeting. And in making this survey we ought not to omit mention of the meetings which preceded that of the Convention proper, but which were hardly less important.

The first to be held was that of the Council of Ministers, which assembled at Wilmington, Del., and continued in ses-

sion nearly three days. Wilmington is about thirty miles distant from Philadelphia, and easily reached by frequent express trains. The society in that place own a pleasant little church, and were unremitting in their attentions to their visitors. Most of the meetings were open to the public and were attended by a goodly number.

Little consideration should be needed to show the possibilities of good to be received by all our societies as the result of the earnest and friendly conference of their pastors with one another. In every profession or calling there is opportunity for gaining new strength and inspiration from the comparison of views and experiences, and the ministry is no exception to this rule. Probably there is no other occupation in which the need of such help is so great. In the New Church, especially, which has the whole future before it, almost everything is yet to be learned. Furthermore, in these conferences, many important questions requiring the action of the Convention come up for consideration.

At the Wilmington meeting, there were papers and discussions on "Education in the New Church," "The Revised Version of the Old Testament," "The Ordaining Function," "The Miraculous Conception," and other topics. The Rev. Frank Sewall delivered an address on "Succession in the Ministry." A report to be rendered to the Convention was presented by Rev. Chauncey Giles, in relation to certain irregular proceedings of a small body known as the German Synod. The report plainly showed the irregularity of the proceedings — which consisted in ordaining some ministers without authority — but deprecated harsh and disciplinary measures, and recommended that no action be taken.

To mention the Council of Ministers is to call to mind the relation which the General Convention bears to the ministerial office. In the highest sense those who preach, as also those who perform any other function, receive their authority from the Lord alone. It is He who imparts the gifts and graces which make a man efficient and useful in that work; but there is another sense in which authority to fill the place of minister or pastor must come from men. On the human

side there must be recognition of one's fitness, and a more or less definite standard, according to which that fitness is to be measured. It is not enough for a man to stand up, and say, "I am sent by the Lord to teach and to preach the doctrines of the New Church." Before he is accepted in the priestly office, something more is needed than his own declaration of a Divine commission. He must be vouched for by those best able to judge of his qualifications. Were it not so, any ambitious and self-seeking person, however ignorant and ill-prepared, might palm himself off on unsuspecting people. The latter have a right to ask for his credentials, from others in whom they have confidence. And where will such confidence more properly be placed, than in the recognized officials of the general body of the church? In this way a uniform standard is obtained, which serves to put the ministers of all parts of the country on the same footing. No argument is needed in order to show the benefits which are thus assured to the whole church and to every member of it.

From this point the transition is easy to the first public meeting held this year in Philadelphia, after the sessions in Wilmington were closed. I refer to the meeting of the Alumni of the Theological School. It may not be generally remembered that this school, now located at Cambridge, which of late years has supplied most of the ministers for our societies, owes its existence to the Convention, by which it has always been fostered, and whose cooperation is a recognized element in its management. The number of its graduates is already so considerable that they have formed themselves into an association which meets annually to revive the pleasant memories of student days, and to quicken their sense of the benefits which the school has conferred upon them. If I mistake not, no less than ten of the fifteen active pastors and ministers of our Association received their theological instruction wholly or in part at this school. The exercises at the meeting referred to were of general interest, and well calculated to deepen the feeling of indebtedness to the school which all of us ought to entertain.

Next in order of the ante-Convention meetings was that of

the American New-Church Sabbath-School Association. It seems hardly possible that any one would deny the great importance of this organization, and yet it may be well to remind ourselves that it is no mere debating society, devoted to random addresses, aimless discussion, and pleasant social intercourse, but that its annual gatherings show the increasing signs of steady and valuable work for the church. To this body we owe the lesson charts which are available for all our Sabbath Schools, and used by many of them, together with the helpful explanations so carefully prepared, and published week by week in the *Messenger*. From the same source has proceeded the excellent series of Biblical and doctrinal text-books now in the course of publication. The coming together of a large number of active Sunday-School workers at the meetings of Convention is what makes these results possible. Without such gatherings, and the coöperation which springs out of them, all our efforts to provide suitable religious instruction for our children would be sporadic and ineffectual. So the Sabbath-School Association is no unimportant feature in connection with the Convention.

Its deliberations at the late session were earnest and interesting. A thoughtful address, from the presiding officer, brought forward the important practical question of the best methods of teaching doctrine to children and young people. A report on Sunday-School music led to discussion and action which will probably result in the improvement and enlargement of our facilities in this particular. The report of the secretary brought together valuable statistics with regard to our Sunday Schools all over the country. A suggestive paper on "Infant Classes," a report of lesson-charts for the ensuing year, and other similar matters which need not be enumerated, served to occupy the time usefully and pleasantly. The day — which was Friday, May 22 — was concluded by an exhibition in the evening of the Hofmann pictures, accompanied by singing from the large and flourishing Sunday School of the First Philadelphia Society.

The next day, Saturday, May 23, at 2 P. M., was appointed for the opening of the Convention. The morning hours, how-

ever, were not left idle, but were occupied by the last of the general preliminary meetings, namely, that of the American League of New-Church Young-People's Societies. Being engaged in a committee-room, I was unable to be present at this meeting, but I heard pleasant accounts of it. Nothing surely can be more important to the church than the sympathy, good-will, and cooperation of its young people. The reports of the bodies represented at this conference showed that in many and various ways the junior members of the church all over the country are endeavoring to do their part in its work. Without doubt the delegates at this meeting received fresh help and encouragement, and formed a closer attachment to the church as their spiritual mother, by the association thus enjoyed with others, whose states and circumstances, hopes and aspirations were so similar to their own.

We come now to the meeting of the Convention proper. If I have seemed to spend an undue proportion of time in speaking of what preceded, I beg you to remember that I have aimed to treat of all the meetings as related to each other, as constituting one whole, and as illustrating the general principles of church organization. In any case, it would not be desirable to report the Convention's proceedings in detail. This has been done elsewhere, and would be neither profitable nor interesting. But let us try to lay hold of a few salient features, which may help to show still further the importance of this largest body of the church, with respect to the **lesser units of which it is composed.**

Foremost among them must be mentioned the meeting on behalf of the missionary work of the Convention, to which an entire afternoon was devoted. This work is in charge of a Board consisting of the President of the Convention, and nine other ministers from different parts of the country. The immediate field of operations reaches from Nova Scotia to the Pacific Coast, and from Canada to Texas. It embraces all the districts which are not included within the limits of Associations; and where Associations are not strong enough, financially or otherwise, to do all that seems desirable on their own territory, the Board of Missions extends its aid to them.

Nor are our brethren in foreign lands neglected. The end in view is, of course, to carry the knowledge of the New Dispensation to those who do not possess it, and to sustain and encourage the isolated people all over the land, who already value it as a pearl of great price. No one can possibly have an adequate idea of the extent of this work, or of the earnestness with which it is carried on, without attending a meeting of the Convention. If you and I feel that the truths of the New Church are the most precious things in life, and constitute the living bond of a genuine spiritual brotherhood, we can appreciate in some small measure the emotions of those to whom in their loneliness the New-Church missionary comes as a welcome guest. It is instructive to read about these things in the *Messenger* and elsewhere, but to hear them from the lips of the missionaries themselves is far more significant and helpful. At the meeting referred to, our thoughts and sympathies were successively enlisted by the Rev. J. E. Smith, whose field is in the South Atlantic States, by the Rev. L. P. Mercer, who spoke of the work in the Northwest, and by the Rev. John Doughty, who made us vividly aware that the New Church has gained a foothold not only in California but in Japan. Nor should I omit mention of the plea made by our friend, Rev. Albert Bjorck, on behalf of his own native country, Sweden. The interest awakened at this meeting took instant and visible shape in the subscription on the spot of more than three thousand dollars for the uses of the Board.

I need not say that work of the kind which has been described would be for the most part neglected, if there were no large general body like the Convention to perform it. It is in a true sense national — even transcending the geographical bounds of our country. Of national significance, also, is the building of a house of worship at Washington. It is true that a local society exists in that city, and will have the primary use and benefit of any church which may be erected; but the society is not financially strong, though ready apparently to contribute according to its ability, with a full recognition of the fact that it should pay, proportionally, more than others. The truth of the matter, as presented at the Conven-

tion, is that the population of Washington is continually changing — most of the residents are in Government employ, or in some business connected with the government — while visitors from all parts of the world throng the city at almost every season of the year; so that any church there built must be adapted to these peculiar conditions. It must be made to answer far more than a local need. It should stand as a suitable representative structure in the place where all the people of this country meet together on common ground; and it should be an object of interest to every New-Churchman whose sense of citizenship extends beyond the limits of his own county or village. Rightly, therefore, does the Convention assume the position of sponsor to the national house of worship at Washington.

A word may fitly be said with regard to the manner in which the Convention, at its late meeting, dealt with some disaffected and seceding members. It is well known that the body formerly called the General Church of Pennsylvania has been gradually growing more and more out of sympathy with the rest of the Convention. The feeling of dissatisfaction culminated at last in a decision to withdraw from the Convention altogether, and notice to this effect was sent to the recent meeting. The resolution adopted in reply was as follows:

Resolved, That the General Convention regrets the action of the General Church of Pennsylvania in withdrawing from the Convention, believing that the church should be one in the coöperation of its organizations as it is one in the genuine elements that constitute it; but we acquiesce in what is beyond our control, with the sincere prayer and trust that the Lord may overrule all our doings to promote the freedom, the activity, the usefulness, the spiritual life, and the final unity of the church as a whole.

No comment need be made on this resolution, which will doubtless commend itself to every member of the Association. Although, as the resolution states, we must sincerely regret that any of those who profess to believe the heavenly doctrines of the New Jerusalem should find themselves unable, on account of differences of opinion, to cooperate with

their brethren, yet the freedom of all must be respected. It rests with those who remain in the membership of the Convention to keep straight forward, "with malice towards none, with charity to all," trying to do the work committed to them of publishing and teaching New-Church truth, and developing New-Church life. Let them yield to none in their loyalty to the doctrines revealed by the Lord through His servant, Swedenborg. But let them not put any narrow interpretation on those doctrines, or teach them in a hard, dogmatic way. Let them not magnify any one doctrine at the expense of others, or in their zeal for the visible New Church forget their fellowship with the rest of mankind. Let them leave the door wide open for all who love the truth of the New Dispensation to come and work with them in one way or another.

A service performed at the recent meeting of the Convention bore special reference to the Massachusetts Association. I refer to the investiture of our present presiding minister with the office of General Pastor. He had been selected by us for that office, and we asked the Convention for its sanction, which was unhesitatingly granted. The ceremony of investiture took place just before the administration of the Holy Supper on Sunday afternoon. This one circumstance, perhaps, illustrates more clearly than any other could do the organic connection between the General Convention and the subordinate bodies. If we had seen fit we might have performed our own act of investiture without asking the leave or advice of any other person; but if we had so done, our General Pastor would have had no recognition or standing anywhere but here—his official acts would be without validity outside the limits of our Association. As it is, however, the ministers whom he ordains will thereby become ministers of the Convention; and, in the performance of every duty, he will feel that he is acting in the name and on behalf of the whole church, to which, in common with his brethren in the same office, he is rightly held accountable.

Thus, in no obscure manner, may we see that the General Convention bears an important relation to us all, and that

unless it should signally fail to fulfil its mission as a church in larger form, it is entitled to our hearty good-will, our loyal support, and our loving allegiance. That the meeting in Philadelphia was well calculated to deepen this conviction is my sincere belief, which I am most happy to report.

Boston, Mass.

JAMES REED.

GLORY TO GOD IN THE HIGHEST.

THERE 's kindness in the air,
That is not born of earth ;
'T is from the heavenly atmosphere,
And of celestial birth.

It is the Lord Himself,
Descending from above,
In all His promised loveliness,
With all His power of love !

Not as He came before,
A poor, wayfaring Man,
But with the fulness of His grace,
The whole wide world to span.

Not only Olivet,
Judea, and Galilee,
But from earth's centre to each pole,
To make His children free !

Then let us all unite,
And open wide the door,
The King of Glory shall come in,
And reign for evermore.

E. M. J.

NATHANIEL FRANCIS CABELL.

1807-1891.

OUTSIDE of the New Church, the name of Nathaniel F. Cabell is but little known, nor is it heard of much among the present generation of New-Churchmen, although deserving honorable mention; for he was among the ablest defenders of their faith. Living in a retired country home in Virginia, he seldom came into personal association with his brethren in their public assemblies. He was known by his writings rather than by his speech. To preserve some record of his life and experiences as well as of his service to the church of his adoption which he loved so well, this memorial is written by one who was personally acquainted with him and to whom has been entrusted some memoirs written by him for the use of his children. These memoirs contain a narrative of the progress of his religious opinions and final adoption of the faith of the New Church. They are deeply interesting, and indicate very clearly the character of his mind and his unalterable attachment to the cause of religious truth, as he understood it, in his earlier as well as in his later years.

He was born in Nelson County, Virginia, in the year 1807. His father was Nicholas Cabell, Jr.; his mother, Margaret Read Venable. His great-grandfather, Dr. William Cabell, of Wiltshire, England, came to this country in 1724-5.

About the time of the American Revolution, and indeed for some time before that period, the Church of England had been brought into disrepute in Virginia through the profligate character of her priests or ministers. These men were appointed by the Bishop of London, and supported by the English Government with an annual stipend of fifteen thousand pounds of tobacco. They were more noted for their devotion to the fox chase and for drunken revelry, than for their care of the interests of religion. Mr. Cabell says in regard to them: "In truth by all traditionary accounts, they must have been, as a body, a most debauched set of fellows."

This state of things induced not only a feeling of disrespect for the church which was represented by such bad shepherds, but for the cause of religion itself. In consequence a spirit of skepticism and infidelity sprang up. But this could not last among a people who had not lost the religious sentiment. The people in that part of Virginia were not wholly of pure English stock. There was both Scotch and French blood in them, as the names of the families show. It was among these people, principally of Scotch descent, that a revival of religion arose.

The Presbyterians began the work of reform through their ministers. They had able, well-educated men among them, and after gaining some influence they established an institution of learning known as Hampden Sidney College. This was a centre of intellectual and religious activity. Stimulated and sustained by Princeton College — then, as now, the principal seat of Presbyterianism in this country — Hampden Sidney College became a strong instrument in opposing the old set of English parsons. Its first president was Dr. Samuel Stanhope Smith, afterwards transferred to Princeton. During his incumbency a great revival took place in the college, which extended to adjoining counties and into North Carolina.

Speaking of the decline of the Church of England in Virginia from the causes above stated, Mr. Cabell says: "Under such a weight of unpopularity of course it dwindled to a shadow. As the church declined those who felt the want of some religion, betook themselves to that which they thought next most respectable. Presbyterianism, therefore, gradually rose, in various places, on the ruins of prelacy, and Calvinism seemed to have a complete ascendancy in perspective, had not Arminianism arose as its antagonist in the shape of Methodism."

These things are quoted to show under what religious influences Mr. Cabell was reared.

His father died when he was not yet two years old, and his religious education devolved upon his mother, who was a woman of great piety, strictly devoted to the church and com-

elling strict obedience on the part of her children to religious requirements. The strictness of her religious training and her constant desire that he should embrace religion, joined with the character of those around him of his mother's faith, rather turned him against it. He says: "I thought them oftentimes a gloomy people, and that religion was the cause of it. Often did they appear harsh or stern, or exacting, or censorious, or meddling. Sometimes they showed no better temper than other people. And if they neither drank, nor swore, nor indulged in other gross vices, they were too much disposed to interfere with the innocent pleasures of youth, and denounce as offences things indifferent in their own nature." He was sent to Hampden Sidney at an early age, and during his first collegiate year a religious revival or awakening took place in the college.

Many were professing religion around him, but he could not profess what he did not feel. Besides he was not convinced of the truth of Calvinism; it presented contradictions that he did not find reconciled. Many of the young students seemed to him to be lacking in intellectual vigor and independent thought, and he could not entertain much respect for some of the clergymen. He observed a good deal of spiritual pride among them, and thought they claimed to be the centre of light. He excepts from this criticism Dr. John Rice, his friend and instructor, whom he speaks of as a "great and good and liberally minded man." He graduated from Hampden Sidney, with the degree of A. B., at the age of nineteen, and afterwards attended the Law School of Harvard College, from which he graduated in 1827. The truth seems to be that Mr. Cabell had too much intellect to be misled by the errors and inconsistencies of those around him, and too much independence to be governed by mere persuasion.

At an early period, while he was at college, and long afterwards, he was a close student and a constant reader. Everything likely to interest him in history or polite literature that came in his way, he eagerly took up, not only reading but re-reading many books that only theologians were in the habit of perusing. The story written by him of these mental labors

and the criticisms upon some of the great writers of his times and of earlier years, embodied in his memoirs, as well as his account of the different religious denominations, are in themselves very remarkable and well worthy of preservation and perusal. He gives graphic sketches of his mental vicissitudes — how he was carried up and down, accepting and rejecting, assenting and denying, until he was very unsettled in his faith. He did, however, after some struggles, connect himself with the Presbyterian Church, not because he rationally believed its tenets, but because he thought it better to be within the pale of some church than outside of the church altogether. On this point, he gives some of the reflections that passed through his mind at the time. He says :

Presbyterianism was the religion of my father, of nearly all my maternal relatives, of the majority of my acquaintances and friends — of the clergy whom I most admired and respected. I was brought up in that faith. I had lived, then resided, and expected to continue near its headquarters in Eastern Virginia. Our then pastor, Mr. Stanton, was a man of talent and eloquence and popular in his congregation. Many of his brother clergy bore as fair a reputation for the peculiar virtues of their function as those of any other denomination in the country, and that denomination, although unpopular with many, was generally as influential, useful, and respected, perhaps more so, than any other ; and if I do not understand all their doctrines, and do not like their spirit in all respects, that may be as much my fault as theirs. I think it is the duty of all who have embarked in the religious life to join *some* standard. And do I know of any other sect to which there are not as many and as strong — nay, more formidable — objections than to this ? Religious sympathy and intercourse, social worship and mutual aid, in the new life on which I have entered, are privileges of which I wish and ought to partake. If I delay the step is there no danger of my becoming cold, or of others fearing such a result ? To these people I owe most of the religious knowledge I possess. Does not gratitude to them require that I should give to their cause and principles the aid of my name and influence, little though they be. If I stand aloof, will not my friends doubt my sincerity, or be alarmed for my stability ? May they not think that I affect singularity or a wisdom and caution above that

of men who have made these matters the study of their lives? Do they not preach the substantial Gospel? Are not forms of government and worship matters of indifference if the life be in the right? And is not this latter what I seek? I aspire not to any conspicuous station in the church. I expect only to pursue the quiet path of a private Christian, and both my peace and usefulness might be marred by making myself an exception to those around me.

These were strong influences at the time, but looking back, in later years, Mr. Cabell of course repudiated some of them. The division between the old and new-school Presbyterians, and the storm which it occasioned was only just rising; had Mr. Cabell foreseen its results he might have been deterred from taking the step he did. The rigor and unprogressiveness of the old school and its hostility to the new would probably have turned him back.

A few months after uniting with the Presbyterian Church, that is, in the autumn of 1831, he was married to Anne Blaws Cocke, second daughter of Gen. John H. C. Cocke, of Fluvanna County, Virginia. She was born in 1811. Gen. Cocke was a brigadier-general in the War of 1812, a man of note and wealth in his day, a most enthusiastic temperance reformer, and much opposed to the use of tobacco. His son-in-law endeavored to enlist him in the cause of the New Church but failed in the effort. About this time he removed to his patrimonial estate in Nelson County, to reside. He then obtained a certificate from the church in Prince Edward and joined that in Maysville. There was but one other Presbyterian family in the neighborhood, that of Thomas S. McClelland. They induced the Maysville pastor to visit them, and at length set about building a small church near Warminster. Having been elected a Ruling Elder, Mr. Cabell was sent, in 1834, a delegate to the Presbytery of West Hanover, where he learned more than he had yet known of controversy between the ministers of religion. At this point in his memoirs, he reviews the state of things in the Presbyterian Church at that day, and refers to the character and doctrinal standing of some of its great preachers and teachers. His review of

Calvinism is searching and severe. He notices also all the other leading sects.

But we have dwelt long enough upon this period of Mr. Cabell's religious life. It is evident that his mind was not satisfied. Those deep studies of theological questions were in a certain way preparing him for a final rejection of the old dogmas of Calvinism, and a full reception of the doctrines of the New Church. For a long time, however, he remained in ignorance of the latter, although they were almost within his sight.

When only twelve or thirteen years old, in looking over books in the library of the Rev. Mr. Anderson, with whom he was studying Latin, he saw "Buck's Theological Dictionary," and read in it the article on "Swedenborgianism." Although he noticed Swedenborg's claim of communication with the other world and his doctrine of the spiritual sense of the Scriptures, the article made but little impression upon him. At another time, when quite young, he saw in the house of a relative the volume entitled "Heaven and Hell." He says: "I believe I did not ask the author's name or speak of the circumstance till long afterwards. But I was almost awe-struck at the title, and supposed that a book on such a subject must of course have been written by a person of peculiar piety, or a venerable 'man of God.' . . . Trifling as this incident may appear, it was indelibly stamped upon my memory and was one step in my path towards the truth." The book was the property of Dr. John J. Cabell, of Lynchburg, Va., whose name is well known as a prominent New-Churchman of early days. Of Dr. Cabell's opinions, our friend heard mention later on. He was called a "Swedenburger," and his pious relatives thought it very strange that he should be so carried away. "How amazed," said one of them, "were his friends that a man of his science—a learned, skilful physician, a sincere man, as every body believed—should have found no satisfaction in any of the numerous 'denominations' in the town where he lived, and at last 'take up' with the 'reveries' of an 'opium eater,' buy all his huge tomes and pour over them all his leisure hours."

While Mr. Cabell was residing temporarily in Lynchburg, in 1821, the Rev. Holland Weeks visited South-western Virginia. On the invitation of Dr. John J. Cabell, he preached there several times, although Mr. Cabell did not hear him. One thing, however, he remembered — all the churches closed their doors against the Swedenborgian preacher. John H. Pleasants, afterwards editor of the *Richmond Whig*, commented severely upon their illiberality, and this led to a controversy between him and the Methodists. Thus our friend was gradually becoming acquainted with the name of Swedenborg. He says he often heard Dr. Cabell's name and belief mentioned, but always with a sneer, or some idle story about him. He did not, however, hear the name of Swedenborg mentioned when at college, but while at Cambridge, Mass., attending the Law School, he picked up in a book-store "*Observations on the Growth of the Mind*," by Sampson Reed. He bought it, and read it more than once, and was much interested in it, as he had been fond of philosophical studies. When he inquired, "Who is Mr. Sampson Reed?" he was told that he was a gentleman of Boston, of some literary attainments, who had been swimming in deep waters.

It seems probable that Mr. Cabell would not, with the slender opportunities he had of becoming acquainted with the New-Church philosophy, and with the influences surrounding him, have received a knowledge of the doctrines of the New Church, without a strong mind to draw his attention to them. This mind was that of Richard K. Crallé, of Lynchburg — a brilliant man, of fine, poetical temperament, and literary taste. He married a daughter of Dr. Cabell. On one occasion, our friend called with J. Breckenridge Cabell and Mr. Crallé on Dr. Cabell's family in Lynchburg, and he was very much struck with the gentle and quiet spirit which pervaded the home. Afterwards Mr. Crallé spent a night with him, and in the course of conversation asked him if he knew anything of the character and faith of Swedenborg. He confessed his ignorance. This conversation made him think again of looking, *some day*, more particularly into the system which his

talented friend afterwards fully espoused, after abandoning the Episcopal Church.

Again, still later on, when he knew of Crallé's conversion, he again encountered the volume, "Heaven and Hell," in the library of a friend. This time he thought he would read it, and he borrowed it for the purpose; but, somehow, some sentences shocked his prejudices, and he closed the book at once, and after two or three subsequent efforts to read it had proved unavailing, he returned it to the owner.

In 1835, he learned that his old classmate, J. Breckenridge Cabell, a man of legal mind and good attainments, had received these doctrines. He also left the Episcopal Church, and joined his friend Crallé. At this time our friend met Mr. Crallé at the Sweet Springs — the latter having just returned from a meeting of the General Convention of the New Church. In conversation with Mr. Crallé, he learned something of the New Church, and was surprised when he was told of its small numbers. He says: "We entered into conversation on the subject of his church, and when he confessed the paucity of its numbers, its few and unknown clergy, I must own I could scarce suppress a smile that men of sense, like him and my relative, should have united themselves to such an obscure sect."

The leisure of the sojourn at the Springs afforded opportunity for extended conversation, and as Mr. Cabell up to this time knew really almost nothing of the New Church, he fancied he could discover, without his friend's knowing his intention, what he wanted to learn; so he tried to draw it out of him. The crisis had now come. What Mr. Crallé told him of the Last Judgment, as preceding the New Church, did not enter his mind at first, but, as they went on, and Mr. Crallé expanded his explanation, he saw that he was entering a new field. Incidentally, Mr. Crallé mentioned that he had seen Mr. Sampson Reed at the late Convention. "Is Mr. Reed a member of your church?" Mr. Cabell asked. "Yes," was the reply. Remembering his supposition, on reading Mr. Reed's little book — that he was a Unitarian of the Channing type — he asked, "And was Swedenborg a Unitarian?" This

led of course to a full statement of the doctrine of the Trinity and of the Divine Humanity. Mr. Cabell was almost thunder-struck with the final declaration that the whole Trinity was concentrated in the person of Christ. His whole mind was for a moment overwhelmed. All the old theology seemed to be brought to judgment. The conversations were resumed. Mr. Crallé referred to Mr. Clowes and his writings and commended them as well as others to his friend, and suggested his reading the "Divine Love and Wisdom" of Swedenborg, which he had with him. He did read it, but he was not yet prepared to receive it as containing a true system of spiritual philosophy.

Not returning to Lynchburg with his friend, he was deprived, for the time, of obtaining New-Church books that Mr. Crallé offered for his perusal. So he was kept back again, and his mind looked back, and he wavered. Referring to this state he says: "It is very difficult to kill a tree, the growth of many years. Successive storms may strip it of leaves, spray, boughs, and even branches, but unless eradicated entire it will sprout anew." But this old tree was destined to be rooted up. Still unsatisfied, he wrote — more from a motive of curiosity, than from a genuine desire to know the truths of the New Church — in January, 1837, to his friends, J. B. Cabell and R. K. Crallé — the latter then residing in Washington — asking them to lend him some popular exposition of their faith. He received answers from both, and the latter sent him "Noble's Appeal" and "Hindmarsh's Seal." It is needless to dwell upon the result. Mr. Noble's work took complete hold of his mind, and he saw that his arguments were unanswerable. His friends continued to supply him with books, and he finally found he could obtain them from Mr. Otis Clapp, of Boston. In commenting on his change of belief, he says: "My studies in the theology of other churches had not been entirely without their use." As the old theology was gradually given up, he saw more clearly than he could have done without a critical knowledge of it, its utter fallacy, and when he did receive the new it was with great ardor and activity of mind. At first, he thought he would inquire what

the opponents of the new system had to say about it. But he soon saw they were governed by prejudice and knew almost nothing of what they attacked. He withdrew from the Presbyterian Church, Feb. 26, 1837.

When he openly avowed his belief to his relatives and friends, he encountered the customary coolness and separation, as well as condemnation and ridicule. Much of this, of course, passed away and good-feeling reasserted itself. Mr. Cabell was well able to maintain his ground, and he could bear reproach, as he knew that his friends were as ignorant as he had been before. He found little disposition, however, among them to inquire about his new views. This came later with a few of his friends in Nelson County, some of whom became members of the New Church through his influence. Happily his wife, to whom he had been married about five years, nobly sustained him and encouraged him, sharing in his new views and finally embracing, with much affection, the faith of the New Church.

In 1838, he made a visit to Philadelphia, and attended worship in Rev. Mr. Roche's Church. He there became acquainted with several New-Church families. In the same year correspondence was opened with the Rev. Richard De Charms, then residing in Cincinnati. His progress was now steady and sure. At first the taste for his old studies left him; but this returned and he found much to review and compare with the new. In remembering his old authors and readings, he thought of much that would be useful to New-Church readers by way of comparison and to show the progress of the religious and literary world. This led him to offer for publication to the NEW-JERUSALEM MAGAZINE the series of articles entitled "Excerpts; or, Readings with my Pencil," which were printed in that periodical in 1840, 41, and 42. These show the extent of his reading and the value of his reflections. To this MAGAZINE, later on, Mr. Cabell contributed the following articles: "Origin of the New-Church Ministry," "Application of Certain Principles of Swedenborg to the Interpretation of Gospel Narratives," and "Miracles of the Old Testament," which appeared in Vols. XXV., XXVIII.,

and XXXII. In 1840, he was solicited to write for the *New-Churchman*, a New-Church periodical, edited and published by the Rev. Richard De Charms, under the auspices of the Central Convention, and he became a contributor to that also. It was in this periodical that his letter containing a "Scriptural Argument in Favor of a Trine in the Ministry" first appeared in 1848, which was afterwards published in pamphlet form. A second edition of it was issued by King, Baird, & Co., of Philadelphia, in 1859.

In the spring of 1842, Mr. De Charms made a short missionary trip to South-west Virginia. On his return, he visited Mr. Cabell and baptized him, together with his wife and children — spending a part of two days with them, of which Mr. Cabell remarks: "They were among the most agreeable and instructive of my life."

In 1843, a Mr. Rupp, a Lutheran clergyman, of Lancaster, Pa., projected a "History of all the Religious Denominations in the United States," articles to be furnished by members of each denomination — a new plan at that day. Mr. De Charms was asked to write the article on the New Church, but being too much engaged he referred it to Mr. Cabell, who performed the work to Mr. De Charms's satisfaction. The "History" was published in the following year, and extra copies of the article on the New Church were stricken off for circulation. It was also translated into French and circulated in England and Germany. No doubt it has performed an important use in giving a true account of the New Church and its doctrines. A revised edition was published in 1847. When Prof. George Bush, in 1844, published his work on the "Resurrection," in which he repudiated the old doctrine on this subject, the volume attracted wide attention and was read by Mr. Cabell. He took the liberty of writing to the author and referred him to Noble's "Appeal." This led to a friendly correspondence, which continued until our friend had the satisfaction of knowing that Professor Bush had fully embraced the theology of the New Church.

The most important literary work performed by Mr. Cabell for the New Church was his "Reply to Dr. Pond." Dr.

Pond's work is well known. It was unjust, unfair, and seemingly malicious. It did its work among the Presbyterians. It was for many years, and is still, perhaps, kept on sale in the book depositories of the Presbyterian Church in this country, to serve as an antidote to "Swedenborgianism." Professor Parsons had written a review of Dr. Pond's work in the *NEW-JERUSALEM MAGAZINE*, but Professor Bush thought it too brief and solicited Mr. Cabell to write a complete refutation. Thinking himself unequal to this task, he applied to his friend, Crallé, as being better known and more likely to meet public favor and attention. Mr. Crallé assented to the proposal to write a reply and entered upon the task, but was obliged to resign it to Mr. Cabell as other engagements were too pressing to enable him to go on. But he had already written a portion, and this, somewhat condensed, formed the "Preliminary Letter" to the "Reply" of Mr. Cabell, which was published in 1848. It received considerable notice. It was reviewed in the *New-York Tribune*, the *NEW-JERUSALEM MAGAZINE* (Vol. XXI.), the *New-Church Quarterly Review*, and the *New-Church Repository*, edited by Professor Bush. Dr. Pond came out in the *Portland Christian Mirror* with a "Notice of the Strictures," as he called them, on his book, to which Mr. Cabell rejoined, and both of these articles were published in Bush's *Repository* for April 1848.

Mr. Cabell relates a pleasing incident respecting this work. His old friend, T. Stanhope McClelland, who had become a New-Churchman, visited France and England in 1848, and when in London called upon the Rev. Mr. Noble. "When ushered into his study, he found the venerable man engaged in listening to the 'Reply to Dr. Pond,' which a friend was reading to him, an aid which for some time had been rendered necessary by an affection of the eyes. On being informed by his visitor, that he knew the author, Mr. Noble remarked that he had read Dr. Pond's book and had itched to answer him; but that he was now gratified to know that there was a man in America who could do it so well." As a token of his regard, he sent Mr. Cabell a copy of his "Sermons on the Divine Law of the Ten Commandments," inscribed with his own hand.

One of Mr. Cabell's later publications was "The Triads of Scripture," in which he collated from the Scriptures many passages in which names of persons and things were mentioned in groups of three, showing that there was an expression of the three degrees of heavenly order in almost infinite variety.

His last literary work was given to the church in the form of contributions to the *New-Jerusalem Messenger*, upon the subject of the writings of Paul. They were called *Horæ Paulinæ*, and were intended to show that Paul taught every leading doctrine of the New Church, except of course the things revealed to Swedenborg respecting the Last Judgment, the Second Coming of the Lord, and the New Heaven and New Earth. The writer remembers having his attention called to this subject by Mr. Cabell, who referred to an obituary notice of a New-Churchman, who died in England at least seventy years ago, who always said in conversing about any doctrine, "Paul knew all about it." Indeed this English brother seemed to think that Paul had brought him into the New Church. The first of these articles appeared under the title of "Paul's Epistles; How are They to be Understood," May 28, 1873, and the last under the title of *Horæ Paulinæ*, under date of July 22, 1874.

Mr. Cabell united with the Central Convention, principally because it was formed in his section, and because he was favorable to its principles as first announced, but when that body ceased to exist he looked to the General Convention — of which he became a member in 1856 — at Philadelphia, and in the following year at Cincinnati delivered one of the "Centenary Addresses," which were afterwards published by the Convention. The subject of his address was "Literature."

He engaged but little in public affairs, although interested in every new movement. He was much interested in the University of Virginia, and sent his son, now the Rev. Philip B. Cabell, to be educated there. His brother, Joseph C. Cabell, who died in 1856, at the age of seventy-eight, was the chief ally of Thomas Jefferson in securing the establishment of that university. An extensive correspondence between them was

published by Mr. N. F. Cabell, in a volume entitled, "Jefferson and Cabell," in 1859.

Mr. Cabell was strong in his attachment to the New Church. His interest in the church and his desire for her progress never abated. He says, in his memoirs :

I think of the New Church every waking hour. It is but little that I have been able to do in her behalf. Perhaps the state of my acquaintance, and the confining nature of my occupation did not admit of my doing more. But one thing I could do. I could educate my children in her faith — endeavor to impress them with her principles, and this obvious duty has not been wholly neglected. It was not easy to impart them unadulterated with others which I would gladly have separated, and that difficulty still exists ; but I will still hope that at the age of reflection, if they adhere to the instructions of their youth, they will have less to unlearn than their parents, will lose less time in seeking treasures where they are not to be found, and so with less distraction may employ their energies bodily and mental in some sphere of usefulness.

In regard to the final establishment of the New-Church faith, he had no doubt, although he knew the growth would be very slow. He says :

I do not anticipate for these principles an early or rapid spread. The state of the world forbids it. Popular prejudice — fostered by the clergy of other denominations, to whose temporal interest, as well as spiritual influence they suppose it hostile — will retard it. Just now fashion is against it, and but few persons of wealth openly favor it ; and the purity of life which they require is resisted by the self-love and the love of the world which so generally prevail. For a long time they must look for their support to an intelligent few who have a sincere love of truth, patience to seek it, moral courage and decision to adopt it, and firmness for its maintenance through good and evil report ; or, to another class, the victims of error or fanaticism in their multiplied forms, who would escape from their toils ; or, perchance yet another, who, weary of indifference, pine for a rational faith. Though suited in its own nature to men of every grade of intellect, the mass of mankind cannot be expected, as yet, to see this system in its true light, or until their natural leaders have set them the example. Nevertheless the battle must be fought, and the duty of defence is not

the less imperative on each individual because his coadjutors are few.

Our friend was of a warm temperament and social in his nature. He loved the society of intelligent and learned men, and sought their friendship, and tendered them his hospitality.

One of the most pleasing features of his memoirs is the recital of his great joy and delight in meeting his New-Church brethren away from his home. He records with pleasure his visits, at different times, to Baltimore, Philadelphia, New York, and Boston, and the hospitality and kind attentions he received from New-Church friends, especially in the early days of his reception of the doctrines. His account of his visit to Boston in 1847 is full of pleasant allusions to the members of the Boston Society whom he met, and of his intercourse with them. He visited his old haunts in Cambridge, and found many changes. His old hunting-ground near by had been transformed into a beautiful resting-place for the dead, and new buildings had been erected on the college grounds.

Mr. Cabell was twice married — his second wife, to whom he was united in 1867, was a New-Church lady of Baltimore, Miss Mary M. Keller. She passed into the other world before him. He has left three children, two daughters and a son. The latter, who is named above, is well known in the New Church as an able expounder of the faith of his father. Mr. Cabell spent his last days in Bedford City, Va., and peacefully passed from this life, Sept. 1, 1891, in his eighty-fifth year.

Brookline, Mass.

WILLARD H. HINKLEY.

OPEN LETTERS.

THE CANADA QUESTION.

Editor of the New-Jerusalem Magazine:—

IN your October issue, you speak of a communication from me in the Journal of the Convention, giving reasons for seceding from the Canada Association, and in which the word "imported" several times occurs.

As I am not the author of the document in question, but merely assented to it as conveying a clear presentation of the case in regard to the General Church of Canada and the Canada Association, I am not responsible for the use of the particular word to which you refer. It certainly did not convey to my mind any idea such as you have expressed, when I heard and read it, but simply implied what it implies in the following sentence from a story in the *Montreal Daily Star* of Oct. 10:

The schoolmaster had come from somewhere nearer the centres of education—*had been imported*, so to speak, for the special use of Haven Settlement, for the leading men of the place were a canny set, and knew the worth of books.

Whilst writing, permit me to refer to some statements in your September issue. You say (1) that "the brethren who seceded from the Canada Association were heard at some length by the Convention itself." An ordinary reader would infer from this statement that the Delegates from the General Church of Canada were fully heard before the Convention, whereas this is not the case. They were but briefly heard, in consequence of which much was left unsaid that otherwise might have occasioned the withdrawal of the General Council's resolutions.

(2) "The General Council has printed documents which left nothing to be added." The documents submitted have not been printed in full. The report of the General Church of Canada giving a complete account of its status and work between January and May of this year, was submitted to the General Council, included in the same batch of papers as our other documents, but it does not appear in the Journal. The omission, taken in connection with what appears in the report of Rev. T. W. Tuerk, has

prevented a proper idea of the scope and quality of the new body of the Church being formed on the part of those not acquainted with the circumstances. Moreover it was understood that none of the documents bearing on the case would be printed at present. Had we anticipated the printing, we should have drawn up our statement of reasons in a much more comprehensive form.

(3) "A special committee was raised to give the fullest possible attention to the application and all related matters." This was not the purpose of the committee appointed, but "to confer with the two bodies of the Church in Canada, with a view to bringing about a reconciliation between them if possible." Whether the appointment of such a committee was necessary it would here be out of place to discuss, but the printing of the application would not have interfered in any way with the work that has been assigned it.

LAURENCE ALLBUTT.

[The progress of events in Canada makes us increasingly sorry that Mr. Allbutt cannot see at all as we do in regard to the formation by him of a second general body there, but we attempt no further argument with him. — EDITOR.]

"THERE are three things which as one flow from the Lord into our (angels') souls ; these three as one, or this trine, are love, wisdom, and use : but the love and wisdom do not exist except ideally, because only in the affection and thought of the mind ; but they exist in use really, because simultaneously in the act and work of the body ; and where they exist really, there they also subsist. And as love and wisdom exist and subsist in use, it is use which affects us ; and use is to discharge the works of one's function faithfully, sincerely, and diligently. The love of use, and consequent application to use, holds the mind together, and prevents its dissipating itself and wandering about, and drinking in all the cupidities which with their allurements flow in through the senses from the body and from the world, and from which the truths of religion and the truths of morality with their goods are scattered to every wind. But earnest application of the mind to use, holds and binds these together, and disposes the mind into a form receptive of wisdom." (T. C. R. 744.)

DOCTRINAL STUDIES.

MAN'S ERECT POSTURE.

A FRIEND has handed us the following quotations between which a contradiction appears to exist :

T. C. R. 69. Man stands erect upon his feet and looks toward heaven with the face. But a beast stands upon the feet with the body parallel with the earth and with the whole countenance looking towards it.

S. D. 567. It is evident [from the manner of walking of the inhabitants of Jupiter] that the erect attitude of the body is not natural, but artificial, and has been learned by process of time and confirmed by custom ; but nature desires that man should rather walk thus [as the inhabitants of Jupiter].

The apparent contradiction here arises from misunderstanding how the Jovians walk. Let us look carefully at what is said of them, taking first the account in its unpublished or "Diary" form, and then in its published forms, in the "Arcana" and the "Earths in the Universe." S. D. 567, more fully quoted, at once removes itself from the idea that the Jovians walk like beasts with face downward, which is that posture which T. C. R. 69 places in contrast with the proper posture of man. A previous number, S. D. 559, had said :

They walk so that they hold the face extended forwards, and they almost spring by raising themselves often in moving, so that they stand upon the feet while they are advancing. Thus they only assist themselves with the hands and thus they erect themselves.

Now in addition to this, S. D. 567 says :

They do not so walk upon four feet as do beasts of the earth but spring as it were and then aid themselves with their hands so that they go more quickly. They always stand with two feet, but with limbs bent at the knee, and they sit gracefully about like

Mohammedans, wherever they are, and so they rest. That they go with springs flows from their inward nature, for they are of the earth and look toward heaven ; but the men and spirits of our earth mock this because they are evil and malice is in them, and they boast that they walk erect which results from their proud nature. Hence it appears that the erect posture is not natural but artificial, and was learned and became customary in time, for nature would have them walk thus [as the Jovians], and if they had so walked, it would have seemed from custom becoming.

It will be seen here that the distinction between the Jovian posture and that of the brutes is very marked. The people of Jupiter walk as men, but not with a stiffly erect posture ; they rather go like elastic children who make springs and use their hands somewhat. This is said to be the natural way, while what may be called in contrast the soldierly attitude is artificial.

We may now look at what is said of this fact in A. C. 8371, where the people of Jupiter are described :

They do not walk erect as do the people of this and many other earths, nor do they creep like animals, but when they walk they aid themselves with the hands and alternately raise themselves half way upward upon the feet. . . . When they walk thus, they always keep the face forward, and so they look before them, never downward or to the earth. To look downward they call accursed. The vilest among them do this.

Here we have a sharp contrast between the human and the brutish postures pointed out, and the apparent contradiction with what is said in T. C. R. has wholly disappeared. But still more definitely E. U. 55 repeats what is said in A. C. 8371, for the most part, but adds :

When they walk thus they always hold the face raised, as with us, so that they thus view both heaven and earth. They do not hold it downward so as to look to earth.

There is a remark in A. C. 7068 which may not improperly be introduced here :

Those who are in truth are as it were rigid and stand erect as if hard, and when they ought to humble themselves before the Divine,

they only slightly bend the body ; but those who are in good are as it were soft and when they humble themselves before the Divine bend even to the ground.

Another passage which may be cited is D. P. 275, wherein we read that, if man had not fallen, he would be born into " the light of knowledge and intelligence into which he would quickly come ; and indeed he would creep at first like a quadruped, but with the innate desire to erect himself upon his feet ; for, although a quadruped [for the time], he would not turn his face downward to the earth, but would raise it to heaven and erect himself as far as possible."

Now T. C. R. 69 comes in without the least conflict with what has gone before :

So far as man is raised [into the light of heaven] he is a man, and so far as he is debased into the lower degrees, he is in the false light of hell, and is so far not a man but a beast. Man therefore walks erect upon his feet and looks with his face toward heaven and can raise it to the zenith, but beasts stand upon their feet with the body parallel with the earth and so look downward with the whole countenance, nor can they except with difficulty raise it to heaven.

There are then two contrasts presented in these passages : first, that between the brutish, prone posture and the erect human one ; secondly, that between the elastic, graceful posture of the Jovians and the stiff, proud posture of others. Both contrasts are important to be known, and no one can doubt that the Jovian attitude is the more natural for man, while the stiff posture is more artificial.

A WICKED PERVERSION.

IN T. C. R. 779 we read, that " since the Lord has foretold that he will come and found a new church, which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them to the world." So at least the language is quoted by a Chicogoan who prefers to be called Cyrus, on account of claiming that he is the Cyrus mentioned in ISAIAH xlv. 1, and elsewhere. And

Cyrus also claims to be the man in the passage just quoted, holding that it is a prediction and not a reference by Swedenborg to his own case. If Cyrus should ever repent and begin to be honest, he would have to tell his followers, whom he calls Koreshans, that he quoted only a part of the passage and left out the all important words which follow, namely :

That the Lord has manifested Himself before me, His servant, and sent me on this office, and thus admitted me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth.

CLERGY MORE PROGRESSIVE THAN LAITY.

THE well-known teaching in T. C. R. 784, that the falsities would first be removed with the clergy, and thus among the laity, has every reason in its support, but it was once called in question by one who declared that the laity were much more free in mind than the clergy and were receiving new truth, while their ministers lagged behind in firm allegiance to dogmas which the laity no longer believed in. This was said from experience, and was offered without hesitation, though directly opposed to the teaching in T. C. R.

It happens that an indirect testimony to the truth of this teaching has lately come to light in the case of Dr. Briggs who was accused of heresy, though vindicated by the Union Seminary directors and by the general public. But he had clearly shown that he was a progressive man, of this century rather than the last. When the presbytery came to the question whether or not it would try his case, Rev. Dr. Alexander moved to take no further action, which would have acquitted Dr. Briggs at once. The vote on this question would have shown the feeling of the presbytery, but it was deferred till another vote was taken on adopting the report of the committee charging him with heresy. On this question the vote was sixty-four in favor of a trial, to sixty-two opposed to it. By this narrow majority it was decided to go into an unprofitable controversy in which truth will finally conquer.

But now consider the vote of ministers and laity. The

former, by a majority of six, opposed the trial, while the laity, by a majority of eight, were in favor of the trial. The leading ministers, especially, were in favor of taking no action. The laity, however, were so strongly in favor of trying Dr. Briggs, and of course of expelling him from the body, that they prevailed.

This seems to us a marked instance of the clergy being more progressive than the laity in religious thought. We had never any doubt of it, but it was a conclusion from the doctrines not as yet supported by a definite lesson from experience.

BOOK NOTICES.

WAYSIDE POEMS. By JOHN WESTALL. Boston: Mass. New-Church Union. 1891. pp. 200. Olive cloth, \$1.00. White and gilt, \$1.25.

REV. JOHN WESTALL was a remarkable man in several ways. He was known to many people as a polished and forcible speaker at public meetings, and he seemed never at a loss for an illustration drawn instantly from his wonderful memory of places and facts. To others he was known through our periodicals as a pleasing writer, generally of poetry. To his city, Fall River, he was known as a public-spirited man full of earnest piety and good deeds. To the New-Church circle of Fall River he was first lay leader and then ordained pastor for many years, during which they grew from a handful to a company of sufficient size to build a beautiful little church. It was of a piece with all the rest, when Mr. Westall, compelled by feebleness to give up preaching, immediately became an earnest supporter of another minister in every way. It is, we feel, a criterion of the times when a man of so transparent a nature was honored by his city with everything except a general eagerness to learn the truths of religion which were the light of his life. Nevertheless his life was in no sense in vain, and he was happier than most men in his reverent way.

The volume before us is a tasteful one, and is, as its name implies, a collection of poems written by Mr. Westall as the spirit moved him. They are unambitious and sometimes of evidently

hasty construction. But they will be highly valued by those who wish to feel in poetry an inspiration from on high. We could have wished that a biographical sketch and a portrait had been given, and that one or two sermons had been printed, but, as it is, here is the poetic side of this rare life presented with some fulness. The poems are on Flowers (but where is that on the Cyclamen?), Childhood, and on miscellaneous subjects, religious, patriotic, pastoral, playful — all sweet and worthy of type.

THE CRISIS IN MORALS. By J. T. BIXBY, PH. D. Boston: Roberts Brothers. 1891. pp. 315. \$1.00.

It is certainly a useful book which presents, as its second title declares, "An Examination of Rational Ethics in the Light of Modern Science," and this studious Unitarian clergyman is well suited to his critical task. He divides the book into two parts with the captions, "Critique of Herbert Spencer's 'Data of Ethics,'" and "Positive Reconstruction of Ethics on the Basis of Evolution and Scientific Knowledge," but the whole makes one compact and complete essay, such as may have been written by Dr. Bixby in obtaining his degree. He has certainly carefully examined Spencer's theory of morals as a mere accumulation of experiences under the direction of the love of happiness, and he conclusively shows that Spencer is lacking in accuracy and in breadth. Especially does he urge the common fact which Spencer ignores, that noble conduct often disregards comfort and wars against heredity. After puncturing Spencer's doctrine in some ten places, the author goes on to reconstruct the theory of ethics in view of evidences of evolution which he accepts, and he comes to the conclusion that the Divine Will has implanted the moral sense:

We may look upon the moral laws as the vital reactions of the plastic organization of humanity to the constantly repeated impressions of the righteous Cosmic Life in which man is environed; and the enlightened conscience we may regard as the expression in the human soul of the Divine consciousness. Morality is the victory of the Divine Life in us.

Of course Dr. Bixby does not fail to do justice to the good work of Spencer in accumulating details of every kind, but he regards him as an unsuccessful theorist, tending to make morality a mere matter of feeling, and so to bring on a "crisis in morals," which is generally admitted to exist, but which has its remedy in the line of thought so ably presented here.

Mrs. Horton's Treatise on the Gospels. A friend has kindly sent us the following as a correction, but it does not seem to us conclusive:

Mrs. Horton sometimes speaks of the Discrete Degrees of the Gospels, as if they had not each of them a natural, a spiritual, and a celestial meaning. We think this her most confusing infelicity of treatment. Every one sees that the natural meaning of John is celestial-natural in tone, and that the natural meaning of Luke is spiritual-natural in tone, but to be told that Luke is spiritual and John celestial, as if John were the celestial of Luke, and neither had a natural meaning, is the idea which seems to be expressed and which would be manifestly false. (N. J. MAGAZINE for November, p. 691.)

We must say in this introduction that in each Discrete Degree of Matthew, Mark, Luke, and John, there is an order of Degrees which are called Continuous, which is, again, of the celestial, spiritual, and natural quality of life, connected now with each degree. This order proceeds from the centre to the circumference; and thus is given the full order of twelve, belonging to the Christian Church, as the full order of the twelve tribes was of the former Jewish Church. (Introduction to the "Spiritual Significance of Gospel Differences.")

The New-Church Doctrine is thus represented:

	Matthew	Mark	Luke	John
Celestial	_____	_____	_____	_____
Spiritual	_____	_____	_____	_____
Natural	_____	_____	_____	_____

Mrs. Horton's view would be thus expressed if we understand it:

	c	s	n	John
	c	s	n	Luke
	c	s	n	Mark
	c	s	n	Matthew

The discrete degrees are not in the gospels but between them in Mrs. Horton's view — in each gospel is only something continuous.

EDITOR.

A CLOUD OF INDEPENDENT WITNESSES. By REV. B. F. BARRETT. Philadelphia: Swedenborg Publishing Association. 1891. pp. 318.

IN this publication the aged but always energetic Mr. Barrett has gathered evidences of the value of our doctrines into a form likely to impress thoughtful religious men of all sorts. The witnesses whom he first summons to testify to the "truth, value, need,

and spiritual helpfulness of Swedenborg's teachings" are Rev. Messrs. Clowes, Browning, and Gorman of the Church of England, Hood of the Independents, Sears of the Unitarians, Bushnell of the Congregationalists, Flanders of the Universalists (we believe), and Professor Drummond.

He quotes from the published books of these men at considerable length, giving forty pages to Clowes, fifty to Sears, and twenty to Flanders. Then he mentions the names of some who might be summoned, and closes with eighty pages of extracts from a hundred private letters (of course without giving names). The preface seems to us very well calculated to promote the reader's interest, and, as an antidote to prejudice which might prevent one from reading the pages of Swedenborg, the book is likely to be very useful.

HOLY NAMES, AS INTERPRETATIONS OF THE STORY OF THE MANGER AND THE CROSS. BY REV. JULIAN K. SMYTH. To be published shortly by Roberts Brothers.

THE many religious people who had their sense of the reality of the Lord's life among men quickened by the "Footprints of the Saviour," will find new satisfaction in another book by the same author. In the Manuals of the Massachusetts Association last spring, appeared suggestive reports of the interest of the Roxbury Society in a series of sermons on the names of the Lord as given in Isaiah IX. The subject proved so fruitful that the sermons are expanded into a book, the purpose of which is to show how the Lord makes His Presence felt among men—first as the Wonderful, unlike anything that is natural to men; and then successively as the Counsellor, teaching men of a Diviner life; the Mighty God, Who has power to subdue their enemies, and to lift them to a nobler plane of living; the Father of Eternity—the Father of the new heavenly being in them which receives eternal life; and finally, when conflict ceases and the life is full, as the Prince of Peace. The thoughtful and reverent development of these points will do much to interpret the Presence of the Lord to many readers. The book is enriched by an Appendix intended to assist in a rational understanding of the wonderful story of the Incarnation. The whole will make a most welcome Christmas volume.

J. W.

THE TORCH AND THE TOMB. By JOHN STORER COBB. N. E. Cremation Society. P. O. Box 2436. Boston. 1891. pp. 40.

IN this pamphlet the President of the New-England Cremation Society makes a statement of the reasons for disposing of dead bodies by incineration rather than by inhumation. He declares that every one is responsible for so providing for the disposition of his mortal remains that they will not become a source of danger to public health. The corruption of drinking water by passing through graveyards and of the air by exhalations therefrom are dwelt upon as well-known facts in support of the new method. The cemeteries themselves are not objected to, but Mr. Cobb would have only the ashes committed to them. He explains that the process of incineration is merely a rapid way of doing what is otherwise done in the grave. The body is not burned, but is simply placed in a heated receptacle and so is speedily and safely returned to dust. This dissipation of the body into its original elements by a safe rather than by a dangerous process is the strength of the argument, and it seems likely that, as in Europe, so here at a later day, the crowding of population will bring about the gradual abolition of inhumation. Mr. Cobb would say that we ought not to wait for pestilence to teach us the lesson. There are several crematories in this country and a payment of thirty dollars or of twelve annual payments of three dollars makes one a member of the Society and provides for the disposition of his body after death.

A LOST HERO. By ELIZABETH STUART PHELPS WARD and HERBERT D. WARD. Boston: Roberts Brothers. 1891. pp. 74. \$1.50.

A LITTLE story has here been expanded into a volume by the use of thick paper and many perfect illustrations. The story is in the intensely sensational style of Mrs. Ward, and is made up from the earthquake at Summerville, S. C., in 1886. The hero is an old negro who saves a railroad train and loses his life in order to do it. The physical impossibility of the old man being swallowed up by the earth while lying between the rails on which the torpedoes have been placed by him, and of the train stopping in safety after striking them and him, haunts one, but the story is very dramatic.

THE NEW CHURCH.

THE CANADA ASSOCIATION.

OUR readers are aware that at the last meeting of the Convention, a body of New-Churchmen who had seceded from the Canada Association applied for admission to the Convention under the name of "The General Church of Canada." It was well understood that the secession had been occasioned by the harsh treatment of some of the members of the "General Church" by the friends of the "Academy," who at that time, to some extent, controlled the Association. It was known also, although not so widely, that the President of the Association, Rev. F. W. Tuerk, himself a member of the Academy, had become convinced of the evil tendency of some of the Academy principles, and was endeavoring to free his own society in Berlin, and also the Association, from their rule. Mr. Tuerk has been well known as a faithful, hard-working pastor, profoundly loyal to the doctrines of the New Church—honest, kind-hearted, and unsuspecting. It has long appeared to be the case that his simple-hearted loyalty was made use of to bind him to the Academy, and to commit him to some of the Academy positions which were not in accord with his own feeling or with a fair interpretation of the doctrines. On this account the Convention was not convinced that it was necessary for the "General Church" to separate from him. And it was also felt by some that a wiser kindness would have led its members to stand by Mr. Tuerk in his effort to recover the freedom of the Association, and that by deserting him they had made his task doubly hard. The Convention did not, therefore, at once receive the "General Church," but appointed a committee to see if it were not possible to reunite the two bodies.

The course of events since the meeting of the Convention has been somewhat as follows: Soon after the meeting, Mr. Tuerk resigned his membership in the Academy. In July the Berlin Society elected its delegates to the Association. As this is very much the largest body connected with the Association, its representatives would naturally have an important part in determining the action

of the Association, and especially its attitude toward the members of the "General Church." An effort, therefore, appears to have been made to obtain control of the meeting in the interests of the Academy, and to elect a full delegation of those who were opposed to union with the "General Church of Canada," and presumably in favor of union with the "General Church of Pennsylvania." This attempt was not successful, and a delegation was elected of the reverse description. One consequence of this action of the Berlin Society was that the friends of the Academy separated themselves from its worship, and opened a meeting by themselves.

At the time of the meeting of the Association, another effort was made to obtain a majority of votes for those who constituted only a small minority of the Association. It seems that changes had been made in the constitution of the Berlin Society, and not all the old members had signed the new constitution, though they were still regarded as members of the society. Also it appears that all persons who had been confirmed were admitted to membership in the society, though the age of confirmation was only fifteen. Upon this basis the number of members was reckoned at two hundred and twenty; and this had been the mode of reckoning in all previous meetings, and in the reports of the Association to the Convention, upon which the annual assessment was based. The basis of representation had not been uniform in the societies composing the Association, and notice had been given of a motion to make it so; but the Association had as yet taken no action in regard to it.

In this state of affairs, the friends of the Academy saw that, if they could cut down the basis of representation to the adults who had signed the new constitution, with their own large number of young ministers who, as ministers, had votes in the Association — though representing only themselves — they would have a majority of votes.

A determined effort, occupying most of the time for two days, was made to accomplish this, which was successfully resisted by Mr. Tuerk as President of the Association. And finally the friends of the Academy, seeing that they were not going to control the Association, proposed to separate if a fair share of the property of the Association could be secured to them.

This was willingly accorded; and, after a vote of the Association, securing to them the Book Room and the monthly paper of

the Association, they took a formal leave of the President, who is said to have given thanks that the Association was "delivered from so grievous an infestation."

We are not in a position to express an opinion upon all the points involved in this controversy, and have attempted only a truthful general sketch of the events as we understand the reports before us. It is a controversy and a separation arising inevitably from the worship of Doctrine as itself the Lord. One of the young ministers of the Academy said frankly, "We do not worship the same God" — which we fear is true. And under the lordship of Doctrine, whose sole interpreters are the priests, we see no possible outcome but incessant strife and division.

But now that the separation is effected, may we not be permitted to hope that our Toronto friends will show a generous sympathy for those who have suffered so much more than themselves from the same cause, and will accept with brotherly cordiality the hand which the Association extends to them?

THE CHILDREN'S MAGAZINE.

OUR readers will learn with regret that the *Children's New-Church Magazine*, which has so long been, in various hands, a regular publication of the New Church has ceased to issue. This ending has been foreseen for some time, as it did not fill its place with sufficient fulness to make parents subscribe for it. We earnestly hope that all that has been accomplished by it will be taken up ere long by some other publication which will also include certain desirable departments. Meanwhile we desire to commend as the principal publication for our children still remaining, "The Juvenile Magazine," illustrated, published monthly at 18 Corporation Street, Manchester, Eng., and procurable through our office at seventy-five cents a year. In this country, Rev. Adolph Roeder, of Vineland, N. J., is publishing a bright little paper called *The Children's Messenger*, at but fifty cents a year, and would no doubt improve it if his subscription list should warrant it.

BIRMINGHAM, ENGLAND.

A LIVING society our brethren have in Birmingham. Oct. 1 the pastor, Rev. R. R. Rodgers, returned from his vacation. That night the Church Committee met at seven, and the Band of Hope at eight. Next evening, dedication of the new gymnasium. Sunday, after one day of no appointments, "services as usual," which

means two formal services with sermons, and two sessions of the school, so that the day began at half-past nine in the morning, and ended about the same time in the evening. Next day there was a meeting in the evening. On Tuesday there were meetings, afternoon and evening. On Wednesday two meetings in the evening, and on Thursday the Band of Hope again. This was the average week and indicated the activity of the New-Church Guild, the Dorcas Society, the Reading Meeting, and so forth. But this was not all. Birmingham has three missions of its own in its suburbs, with Sunday services and week-night meetings. These require the services of Rev. R. Goldsack, but several laymen are assiduous in these labors. This is good stewardship and sets a noble example.

UNWRITTEN SERMONS.

REV. E. G. DAY, of Adelaide, Australia, is a very old man whose feebleness led him to resign his charge because he could no longer write sermons as he had done for forty years. He was advised to do without writing and was so successful in his first effort that "it was received with delight," as we read in the *New Age*, and a lady expressed her joy in a published poem which gracefully repeated the points of the sermon. It was Rev. J. J. Thornton who visited Adelaide and gave the advice which was so profitably received.

DR. H. I. CARLSON.

WHEN visiting Stockholm in 1887, we spent a delightful evening at the house of this venerable man, in company with several New-Churchmen of the city. Dr. Carlson was an important member of the society in charge of Rev. A. T. Boyesen. He was then in feeble health, and yet was continued in his earthly usefulness till May 28 last, when, at the age of seventy-seven years, he was removed to the other world.

By no process of discipline or education, by nothing that can act upon our outer conduct, or that can reach us only through our senses, can impurity be transformed into purity. As the power of sin is inward, rooting itself in the very substance of the soul, so the power of sanctification, that is to extirpate it, must also be inward, and mingle with the secret fountains from which our being issues. — *Hugh Macmillan*.

THE RELIGIOUS WORLD.

THE JAPANESE SPIRIT.

MR. KOZAKI delivered, at the last Harvard Commencement, an address on "Influences Bearing upon Christian Thought in Japan." He thus described the national spirit, closing with a verse translated by Sir Edwin Arnold from a native poet :

It is not an easy task for me to give in a few words an impartial and adequate account of our own national spirit. But it will not be wide of the mark to say that the typical Japanese is a man of ideality. Prudence he seeks no less than his neighbors ; but he admires more the whole-hearted, self-forgetting, almost blind deeds of righteousness, honor, and devotion. He delights in the beauty of flowers and scenery. He plants cherries, peaches, plums, not for the deliciousness of their fruits, but for the sweetness of their beauties. And, not content with unsurpassed natural scenery which surrounds him, he creates often upon his own premises the artistic scenes with hand-made mountains and seas and valleys and rivers and islands and bridges and woods and meadows. He finds in gardening, in arranging flowers, in serving tea, in handwriting, as much fine art as in music, painting, sculpture, or architecture. He appears in this world with utter helplessness, depending thoughtlessly on his parents, and grows old with no more thought of his own for his future decline and weakness. He loves brave men and modest women, and his regard for his own life is lost in his sense of honor. We see, then, the ruling ideas with the Japanese are essentially idealistic, and their ethics, I had almost added, is an ethics of the ideal. Says one of our own poets :

" If it shall happen that one
Ask'd the Japanese heart,
' How may we know it apart ? '
Point where the cherry-blooms wave,
Lightsome and bright and brave,
In the gold of the morning sun,
There is the Japanese heart ! "

FALSE FAITH VS. THE MINISTRY.

THE *Christian Union* makes the following extract from the New-York *Evening Post*, heading it with the words "We think so, too" :

There is another cause, in our opinion, far more strongly operative in keeping young men out of the ministry than either the financial sacrifices required or the fear of insecurity of tenure. This cause is dread of collision with conservative theology. A bright, intellectual young man finds it hard to bind himself in advance to accept a creed which seems to him cast-iron. He notes the fate which

has overtaken Professor Briggs, and the other so-called "heretics," of whom we have had so many of late years. He reads in their struggle to maintain themselves within the churches of their choice, the prohibition, "No independent thinkers wanted here." In any other profession he is stimulated to do his best. Should he fit himself for a college professorship, for example, his income might not be so large as if he became a "pulpit orator," but he would have the great satisfaction and compensation of independence. If his independent investigations led to original results, those results would be welcomed and rewarded. In the ministry he can probably go only so far. To be an independent investigator is to be suspected by his brother clergymen, if not to be tried actually for heresy. To be obliged to preach conventional views, when very probably one has reached unconventional convictions, is the intolerable possibility which presents itself to any thoughtful young man who is considering the profession of the ministry. Until the churches learn the need of a wider toleration of doctrinal "departures" in the pulpit, the much-deplored "set" against the ministry is far more likely to increase than to diminish.

PROGRESSIVE WELSHMEN.

AT the recent dedication of a college in Wales by the Calvinistic Methodists, a letter from Professor Jowett was read with apparent approval. It contained these words :

I dare say that you remember the often-quoted saying of Lessing, that "the Christian religion had been tried for eighteen centuries: the religion of Christ remained to be tried." It seems rather boastful and extravagant, but it expresses the spirit in which any new movement for the improvement of theology must be carried on. It means that Christians should no longer be divided into Churchmen and Nonconformists, or even into Christians and non-Christians, but that the best men everywhere should know themselves to be partakers of the Spirit of God, as He imparts Himself to them in various degrees. It means that the old foolish quarrels of science with religion or of criticism with religion should forever cease, and that we should recognize all truth based on fact to be acceptable to the God of truth. It means that goodness and knowledge should be inseparably united in every Christian word or work, that the school should not be divorced from the church, or the sermon from the lesson, or preaching from visiting, or secular duties from religious ones, except so far as convenience may require. It means that we should regard all persons as Christians, even if they come before us with other names, if they are doing the works of Christ. These are the principles by which the founders or restorers of a theological college may have to be guided. They have not been often acted upon in the history of the Christian Church. But the best men, and the best part of men, have borne witness to them in the silence of their hearts. Like some of the deepest things in this world, they do not bear to be much talked about. They come to men as a slowly acquired conviction of their lives, which at the best hour are still present with them.

ANDOVER HOUSE.

ANDOVER Theological Seminary, after teaching for some time the principles of social improvement, has now established in Bos-

ton a place for practising them. The objects of "Andover House" are :

1. Careful social analysis of the neighborhood (one of the least hopeful in Boston).
2. Personal contact with the people for all purposes of sympathy and help.
3. Coöperation with all forces which act for the elevation of the neighborhood.
4. Investigation of abuses, with appeal to proper parties for remedy.
5. Organization of clubs for social improvement among men, boys, etc.
6. Classes of instruction.
7. Direct religious work as occasion may offer.

At Andover House the method is first philanthrophical, then religious. In both alike the motive will be religious.

THE EPISCOPALIAN FUTURE.

The Christian Union speaks out frankly about the church which holds Phillips Brooks and the Cowley Fathers :

The Episcopal Church in this country is at the parting of the ways. There is no more narrow and exclusive ecclesiastic in the world than your narrow and exclusive High Churchman, whose pretensions are in exactly the inverse ratio of his ground for them. There is no more spiritual breadth than is to be seen in some typical Broad Churchmen. Until the Episcopal Church determines which lead it will follow, it will have the inherent weakness which characterizes every man and every institution which halts hesitating between two opinions. If it follows the lead of the first, it will either go back to Rome or remain out of it only to become the narrowest and most sectarian of sects ; if it follows the leadership of the second, it may, in the providence of God — though not, probably, by any road yet fully marked out for it — lead all Protestant Christendom forward into a Holy Catholic Church, one in its loyalty to Christ, though diverse in its methods of thought, of work, and of worship.

MERE CRITICISM.

The Christian Union wisely says :

Criticism never painted a picture, and an age which produces only critics, produces no art. Criticism never discovers religious truth, and an age which produces only critics will create no religious convictions. Our critical age is trying the creeds which past ages have bequeathed to us, and is finding considerable hay and straw and stubble in the inheritance. But the critics, valuable as is their service, can give us nothing new ; for that we must look to the prophets.

THE MINISTRY.

The Presbyterian speaks truly of the ministry we have and the ministry we want :

The press can never supersede the pulpit. The cry that the preachers' work is a work of supererogation in our day, because of the printed page, has no warrant for it. The newspaper, magazine, tract, and different forms of religious instruc-

tion, by means of type and ink, are doing untold good, but the living voice has its mission, and nothing can ever take its place. God has ordained preaching as a living and enduring agency in His church. We have more culture and breadth in the ministry generally than formerly, but not as much of the simplicity and fervor of the Gospel. What we want now is greater spirituality, zeal, directness, and fervency. Let the pulpit of the land be baptized from on high, as it is capable of being, and the results will convince all gainsayers of its supremacy and effectiveness.

MISSIONARY FAILURE.

THE *Methodist Review* lately contained an article on "Recent Missionary Discussions," by the eminent Bishop Thoburn, of India. He took a serious view of the case and declared that :

The time has fully come for the Church of Christ to rectify two mistakes which she has for some time been making in connection with this work. In the first place, she should resolutely and honestly look failure full in the face, and not for a moment shrink from it, or pretend that she does not know that it exists when it is in plain sight before her. It is always wise to know the worst, and nothing is ever gained by concealing either from ourselves or others actual facts as they exist in connection with any work for which we are responsible. It will be said, no doubt, that there is no real failure in the mission field. Some good men affirm that it is impossible for us to say that any Christian work is, or ever has been, a failure ; and we will be told over again for the thousandth time that we have nothing to do with the results, that it is our duty to work on and let God choose His own time for rewarding the labors of His servants ; and that success may be so near at hand that what seems defeat today will change into victory to-morrow. But all this kind of talk must be set aside as simply trifling with grave facts. It is very true that in a few instances, after long waiting, victory has come to faithful men who remained at their posts, trusting in God and looking to Him for the fulfilment of His promises ; but in all these cases it will be found that the men who waited were very much unlike the average missionary, who spends a lifetime at his post without seeing any visible fruit gathered after all his years of toil.

READING SERMONS.

THE *Christian Inquirer* wisely counsels young men not to undervalue preaching from written manuscripts :

Some young men will never rise above mediocrity if they begin ministerial life with the idea that reading is not preaching. With Thomas Chalmers reading was preaching. With Baron Stow reading was preaching. With Henry Ward Beecher reading was preaching. With Theodore L. Cuyler reading is preaching. With William M. Taylor reading is preaching. In a multitude of cases the use of manuscript is magnificent preaching. If a young man can do better with it than without it, let him not be deterred by the vulgar prejudice against writing, from taking his paper into the pulpit.

BETTER VIEW OF FAITH.

REV. J. T. DURYEA, D. D., has said in the *Christian Union* :

It is one of the signs of the coming of a better day for Christianity that the churches are steadily coming to see that they have no right to exclude from fellowship those who "witness a good confession" by manifesting the fruits of the Spirit. The time has been when it was supposed that a "saving faith" implied belief in a "body of divinity." And yet by a happy inconsistency the churches have affirmed one thing and done another. They have welcomed youth and even children, who not only did not but could not make a dogmatic confession. It has been enough that these know the moral law, the Apostles' Creed, and the Lord's Prayer. And if we should add the condition that they knew the Sermon on the Mount, and especially that they purpose to live according to it, this should suffice for all. And in fact it does. For if we should question closely the greater number of the worthy members of the churches, we would discover that in respect of the realities they actually conceive and genuinely grasp, and on which they live and thrive, they are "of the same mind," and cannot do otherwise than "speak the same thing."

Lest we be misunderstood, we affirm that clear, definite, ample knowledge will react upon spiritual life and promote its development. The affections and sentiments respond to realities to which they are congenial. The more a man knows God the more firmly will he trust Him, the more confidently hope in Him, the more fervently love Him. And, undoubtedly, the exercise of these affections will clarify his mental insight, poise his judgment, and add to his capacity for deeper and broader knowledge. It is the will of God that such attainments be made by His children, either in this world or the next. It is written, "Thou shalt love the Lord thy God with all thy mind."

It is also true that higher knowledge sheds light upon the simple, essential truths which are within the range of the untrained mind. For all the realities are so implicated in each other that what we know of one enables us to know more of the others. We may expect, therefore, that there will always be a number of persons who will be zealous to advance knowledge. They will search into the "deep things of God," and expand their grasp to take hold upon the broader truths. And these may not all perceive and speak alike. There are personal peculiarities which determine the manner in which a man will come at the objects of thought. These we trace to temperament, associations, influences from teachers and friends, in experiences which leave their effects in tendencies. Each man somehow gets his point of view; he sees at a certain angle; light falls for him as it does not strike for others. How often do we hear him say, "I do not look at it in that way!" and, again, "I do not see it in just that light!" Such being the conditions under which men think, what wonder that the same realities are viewed by them under different aspects? It is the dictate of wisdom to expect these diversities, and allow them.

JOURNAL
OF THE
MASSACHUSETTS ASSOCIATION
OF THE
NEW-JERUSALEM CHURCH.

123D MEETING.

ABINGTON, Oct. 8, 1891.

1. DIVINE worship was conducted by the General Pastor, Rev. John Worcester, who delivered a discourse on the One Hundred and Twenty-Second Psalm.
2. The collection for missionary uses amounted to \$68.26.
3. The reading of the record was dispensed with.
4. The Roll was called as follows: —

MINISTERS.

Rev. Messrs. John Worcester, James Reed, T. O. Paine, George F. Stearns, Samuel M. Warren, Willard H. Hinkley, William H. Mayhew, Theodore F. Wright, Henry E. Goddard, Julian K. Smyth, Jacob E. Werren, George S. Wheeler, and John A. Hayes.

DELEGATES.

Abington. — Lucius Faxon, J. F. French, John D. McKenny, H. J. Pratt, Alden West, J. B. Cobb.

Boston. — David L. Webster, George B. Davis, Charles M. Reed, Charles P. Taft, Benjamin Randall, Benjamin Pettee, Walter Lockett, Augustus T. Webster, Charles Harris, M. B. Sloan, Wm. J. Cutler.

Boston Highlands. — James S. Conant, C. T. Dunham, Simeon W. Keene, Ednah C. Silver, Mrs. S. E. Wing.

Bridgewater. — L. G. Lowe, Samuel P. Gates, Thomas Hooper, Spencer Leonard, Ephraim H. Sprague.

Brockton. — Rufus C. Kimball, C. L. White, Davis Copeland, B. Ellis Eaton, Frederick R. French, J. W. Packard.

Brookline. — Abram L. Cutler, L. W. Faxon.

East Bridgewater. — L. Watts Richards, Alfred B. Parker, Bertha Paine, Emma C. Edson.

Fall River. — James P. Stiff, T. D. W. Wood.

Lynn. — David Brown, Anna H. Phillips.

Newtonville. — Edwin Field, John T. Prince, A. E. Hooper.

Waltham. — F. H. Edson.

Thirteen ministers and forty-seven delegates — less than the usual number on account of a storm.

5. The Roll was called.

6. Messrs. C. M. Reed, W. H. Mayhew, and George S. Wheeler were appointed a committee to nominate the elective officers.

7. The General Pastor then presented his report.

8. The report of the Missionary Board was read.

9. The Executive Committee presented its report, which contained the following recommendation in reference to the subject of Minute 23, JOURNAL of April, 1891: —

10. *Recommended*, That Section 6 of the Constitution be so changed that it will read: "All members of the New Church residing within the bounds of the Association may be present at and take part in the deliberations of the meetings, and may be appointed on committees and charged with other duties by the Association."

11. The recommendation was *adopted*.

12. The report of the Massachusetts New-Church Union was read by Mr. C. M. Reed, its Secretary.

13. The report of the Committee of Ministers was read.

14. The Committee on Religious Education presented as a topic for discussion, "The Science and the Holiness of the Word." A paper was first read by the chairman of the Committee, the General Pastor. [See *New Jerusalem Magazine* for December, 1891.]

15. Remarks in further discussion of the subject were made by the Secretary, who spoke of the present agitation on the subject, and of what can be done by the New Church to show forth the spiritual nature of the Scriptures.

16. Rev. T. O. Paine spoke of the need of studying the literal

sense of the Word without being so absorbed in it as to lose sight of the spiritual meaning.

17. Dr. J. T. Prince remarked that Germany, which has studied the Bible most in a literal way, is most skeptical in regard to it, and this he attributed to the merely scientific way in which it was studied.

18. Rev. H. E. Goddard said that, as the power of the Word is in its literal sense, that needs to be carefully and thoroughly studied, so that every scene described may be realized in the mind.

19. Rev. James Reed spoke of the doubts which have been raised by scholars in respect to various books of the Word as to their authorship, and pointed out that the part of the New Church is not to be involved in these discussions of personal matters, but to study the Word as the Word of the Lord, in which He has made His Second Coming to produce a new nearness of men to Him.

20. Rev. S. M. Warren described the way in which Providence has preserved the Word in the reverential regard of men, and was hopeful that many would be saved from skepticism while the contradictions in the letter of the Word are brought to light and explained by means of our doctrines.

21. Rev. J. K. Smyth said that there were three things which the world especially needs to know at the present day — the reality of the spiritual world, the glorification of the Divine Humanity, and the spiritual meaning of the Word. The world, he felt, would receive them in this order. No one, except ourselves, now fully believes that every jot and tittle of the Word is holy and of the Lord. We have yet to learn how to use the Word in our private religious life in full recognition of its Divinity. To repel evil, there is as much power in the Word as when our Lord used it so, and as when David drove the evil spirit from Saul.

22. Rev. G. F. Stearns remarked upon the wonderful distribution of copies of the Word, and upon its perfect adaptation in its letter to the needs of men at the present day.

23. A recess was taken for collation.

AFTERNOON SESSION.

24. The Roll was called and the record was read.

25. The Committee to nominate elective officers made the following report : —

For Secretary. — Rev. Theodore F. Wright.

For Executive Committee. — Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, G. I. Ward, and George S. Wheeler; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

For Committee on Religious Education. — Rev. T. F. Wright, Rev. J. K. Smyth, Mr. J. T. Prince, Rev. Warren Goddard, and Mr. A. M. Knight.

For the Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. C. J. Roath, and Miss S. T. Bates.

26. On motion the report was accepted and the nominations were confirmed.

27. The Executive Committee had requested Rev. James Reed to present a report of the doings of the General Convention and other general meetings held in May last. This he did in a written account, taking the meetings in their order. [See *New-Jerusalem Magazine* for December, 1891.]

28. The General Pastor commended the report and spoke of the extension of use which is necessary to the spiritual life of the individual, and which is promoted by thinking of and joining with others in church work.

29. Rev. T. O. Paine was much pleased with the report.

30. Rev. W. H. Hinkley spoke of the use of the Convention in keeping all its members working together for good, and made reference to the liberal stand taken by the Convention under the lead of its president in regard to brethren who do not conform strictly to the rules of the Convention. He explained the principles of government from love.

31. The Secretary remarked upon the foreign missions maintained by the Convention.

32. Rev. S. F. Dike, of the Maine Association, who had lately returned from his trip around the world, being invited to do so, gave some account of what he had seen. He found the Japanese in a state of perception, and enjoyed his relations there with Sir Edwin Arnold. He carefully noted everywhere the race types. He gave an account of a discourse which he delivered to the

American missionaries at their general meeting, and in which he gave the doctrines of the New Church, with the result that several said that it was sound, Bible doctrine. Orientals are childlike and worship often, but for only a few minutes at a time, and they must be accommodated to in all ways. We need to work with the utmost sympathy for all men. The world is more open now than ever before and our opportunity was never greater.

33. It was *voted*, on motion of Rev. James Reed, that the next meeting be held in Boston, on the day of the annual fast.

34. The following minute, offered by the Secretary, was *adopted* by unanimous vote : —

“ This Association sends to Rev. Samuel H. Worcester its affectionate greeting, and expresses the hope that the Lord Jesus Christ, who knoweth our frame and remembereth that we are dust, may seem very near to him in these days of severe bodily suffering.”

35. On motion of Rev. G. S. Wheeler, a vote of thanks to the Abington Society was passed.

36. The 71st Selection was then sung.

37. The Association was adjourned with the Benediction pronounced by the General Pastor.

JOHN WORCESTER, *General Pastor*.

THEODORE F. WRIGHT, *Secretary*.

REPORTS.

REPORT OF THE GENERAL PASTOR.

ON the second day of April, I was invited by the Massachusetts Association to become its General Pastor.

On the twenty-fourth of May, at the meeting of the General Convention in Philadelphia, with the sanction of the Convention, and the approval of the Council of Ministers, I was invested with the office by the President of the Convention.

The first day of June, I authorized as candidates for the ministry, Lewis F. Hite, Clarence Lathbury, Frederick M. Billings, John W. Schafer, Christian H. Flemming, and renewed the authorization of Mr. Benjamin Worcester.

July 5, I installed Henry Clinton Hay as pastor of the Providence Society of the New Jerusalem.

Oct. 1, I renewed the authorization to preach of Addison F. Lyman.

I have had several meetings with our missionaries to advise with them about their work, also with other ministers and members of our Societies, to assist in regard to local affairs of the Church. The Rev. Mr. Hinkley, with the approval of the Missionary Board, has visited our small Societies and circles in Manchester, Contoocook, Gloucester, Lawrence, Lowell, Fitchburg, Salem, and Lynn, to become acquainted with their condition and advise in regard to their work. Mr. Hinkley's long experience in the missionary work of the church, and his pastoral wisdom, give him peculiar fitness for such missionary pastoral service. Mr. Hinkley and Mr. Wright, and other ministers as far as their engagements will permit, stand ready to assist in preaching and lecturing and conducting classes, as the Missionary Board shall find necessary in its field.

The prospect of such generous and valuable cooperation made it possible for me to accept the office of General Pastor, and by relieving me entirely of all practical missionary work — for which I have no fitness — it sets me free to look after the welfare of our church in a more comprehensive and interior way. We are taught that the church exists with men according to their understanding of

the Word, and that the ministers of the church are to teach and lead from the Word. We know that the Lord offers us in the Word all that we need for the guidance and encouragement of the church, and for its spiritual growth and fulness of life from Him. I shall be happy, and no doubt shall do the best use that I can do for the church, if I can contribute to the intelligent study of the Word and the interior love for it throughout our Association.

JOHN WORCESTER, *General Pastor.*

REPORT OF THE MISSIONARY BOARD.

THIS Board now consists of the General Pastor and Rev. Messrs. Reed, Hinkley, Wright, and Smyth on the part of the Association, and of Messrs. Dewson, Mason, W. J. Cutler, C. M. Reed, and Lowe on the part of the Union. Meetings have been held monthly except in August, and reports of work have been carefully considered and new work has been arranged for.

Acting under instructions from the Executive Committee, the Board assisted in determining the salary to be paid to the General Pastor, which was fixed at one thousand dollars, it being understood that, on account of his health and of his retention of the pastorate at Newton, no other missionary work would be expected of him. Rev. Messrs. Stearns and Hayes have therefore continued to do the missionary work of the Association.

Mr. Stearns residing at Mansfield, and commonly spending his Sundays there, has visited at large in the eastern portion of the State, and in Rhode Island. Among the places in which he has held meetings, or has made calls upon the people, or has done both kinds of work, are Haverhill, Lawrence, Lowell, Gloucester, Lynn, Groveland, Fitchburg, Clinton, Worcester, Stoneham, Holderness, N. H., Taunton, Pawtucket, Middleboro, Attleboro, Plainville, Walpole, Norton, Framingham, Hopkinton, Holliston, and Onset Bay.

Mr. Hayes has changed his residence to Manchester, N. H., and is now holding Sunday services there. This is an important step in the history of the movement there, and we are glad to say that the outlook is altogether encouraging. Besides this work at Manchester, which is too limited as yet to report upon in detail,

Mr. Hayes will spend an evening each week at Lowell, Lawrence, and Dorchester.

Besides these places, the Board has in care Fitchburg, where Mr. Hinkley is now holding services Sunday evenings, Worcester, which will probably be attended to by Rev. G. I. Ward, of Lancaster, and Woburn and Pawtucket now in the hands of Mr. Stearns.

Contoocook was visited during the summer by Mr. Hinkley, with good results. It is as yet too soon to say how much can be done there, but it is wholly likely that the church building will be repaired and that further services, besides those held there in the summer by Messrs. Hinkley, Ager, and Savory, will be arranged for.

The Board has continued to send Mr. Schafer to Springfield, and to extend aid to Salem and Lynn. The Springfield Society is now working harmoniously under Mr. Schafer's leadership and the people have become much attached to him. In the summer he made a tour in Berkshire County.

A visit by Rev. L. H. Tafel to the German Society at Manchester was provided for.

Several places were visited by Mr. Hinkley during the summer to represent the Board in consulting for their welfare. He seems likely to be of much use in this way.

The Association instructed the Board to arrange for contributions to be made regularly by the Societies and for giving information beforehand. This has been done.

Respectfully submitted.

JOHN WORCESTER, *Chairman.*

THEODORE F. WRIGHT, *Secretary.*

REPORT OF THE EXECUTIVE COMMITTEE.

At the last session of the Association, after it had chosen Rev. John Worcester to be General Pastor subject to the subsequent action of the General Convention, it was "*Voted*, that the Executive Committee be empowered to take all action necessary to carry out the wishes of the Association as expressed in the election just made." In accordance with this vote the Committee, at a meeting

held in Boston, April 13, received from Mr. Worcester his acceptance of the office, the duties of which he hoped to perform so far as his health would permit. The Committee then provided for the necessary application to be made to the Convention and requested the Missionary Board, acting with the Standing Committee of the Union, to arrange in regard to his salary.

At the same meeting the Committee took such action as was necessary to choose delegates to the Convention, to elect four members of the Missionary Board, and to provide for the formation of an Evidence Society, and for the preparation of a report of the proceedings of the Convention to be made today.

The Association also referred to this Committee two matters which are contained in Nos. 23 and 24 of the JOURNAL. In regard to the first—the subject of individual membership—we have to propose the following change in Section 6 of the Constitution, not providing for the doubtful expedient of placing individual members on a par with delegates, but welcoming to our deliberations all proper persons:—

Change “All members of the Associated Societies, in good standing in the same” to “All members of the New Church residing within the bounds of this Association,” so that it will read:—

“All members of the New Church residing within the bounds of this Association may be present at and take part in the deliberations of the meetings, and may be appointed on Committees and charged with other duties by the Association.”

The second subject, of holding the annual meetings of Societies at a uniform date, is under consideration, but no action has been taken.

Respectfully submitted.

JOHN WORCESTER, *Chairman*.

THEODORE F. WRIGHT, *Secretary*.

REPORT OF THE MASSACHUSETTS NEW-CHURCH UNION.

SINCE the last meeting of the Association, the Union has become established in its new home at 16 Arlington Street, the necessary changes and improvements to the house, which was purchased in March, having occupied a large portion of the intervening

period. Everything is now substantially completed, and we are in possession of a building excellently adapted to the present and prospective needs of the General Church in this vicinity, provided with such modern appliances as will also render desirable to tenants the rooms we can at present spare after providing for our own uses.

In making these improvements it has been necessary to remodel and relocate all the plumbing, to provide new apparatus for steam-heating and for electric light, to put in a safe and comfortable elevator, besides repainting the entire interior, and making many changes in the arrangement of the subordinate parts of the building. These mechanical details have consumed much more time and money than we at first expected, and the building stands to us at present as a little larger investment of capital than did the estate on Tremont Street. We must also add to the cost of this change of quarters a considerable loss of income from rents, as since April 1 we have been entirely divested of this resource, and have still to wait until the present building shall be fully occupied by tenants before we can stand in respect to income as well as we did at the time of the sale.

It is well to remember, however, that when fifteen years ago the estate on Tremont Street was purchased, we were in a similar situation, and so much in advance of the tide of business extension as to excite the apprehension of many that we were making an unwise investment.

In our present quarters we are certainly still more removed from the active though growing business centres of the city, but have judged that we are taking a step in advance that will secure to us in coming years a better permanent home than could elsewhere be found, and at the same time a location that is in the direct path of the future growth of the population amongst whom it is most desirable that we should be established.

Certainly we have a most attractive and comfortable place of meeting for the members of the church and of its committees; but if we value it mainly from this consideration, it may well be criticised as perhaps selfishly extravagant. Our only warrant for occupying so prominent and expensive a church home, must be found in the desire to honor the church and provide in the best way for the maintenance of its missionary uses and character, by keeping it in an honorable and conspicuous position before the world, that

its light may be seen of men and attention called to the spiritual truth which it has been made our duty to promulgate by every judicious and appropriate method.

While these changes in our exterior surroundings have been in process and occupying mainly the attention of the officers of the Union, the missionary work of the Association in its various branches, and especially that in charge of the General Pastor and the Missionary Board, has lost none of its usual activity, but has been carefully considered and rearranged, as has been or will be laid before you by its proper representatives. In doing this, they are presenting to the members of the church the opportunities for useful work which exist around us, and which are our only warrant for the establishment of church organizations and for the occupation of attractive homes in the name of the church. And they are imposing upon the officers of the Union the duty of explaining the financial needs of the Association for the continuance of this work, and of urging the members of the church, so far as urgency is required, to provide all that is needed for its proper continuance. In the annual report of the Union, presented at the April meeting, it was estimated that our missionary work, including the salary of the General Pastor, would call for the appropriation of at least \$5,000. Towards this provision we have received during the first seven months of the year about \$2,000 from voluntary contributions. As the ordinary income of the Union will be much impaired by the loss of rents before alluded to, it will be readily seen that unusual measures for the reenforcement of our income must be adopted, or capital drawn upon to meet the deficiency. We can only present to you the extreme exigency of the situation and ask you to aid us in meeting it efficiently.

Other uses of the Union continue with but little change; the printing-office, now conveniently situated in the basement of our building, being as usual fully occupied with useful work for the church.

From its press will shortly be issued an attractive collection of the poems of our late associate and friend the Rev. John Westall, which we hope may prove a useful addition to our church publications, and under its title of "Wayside Poems" find a welcome in every family of the church.

FRANCIS A. DEWSON, *President.*

REPORT OF THE COMMITTEE OF MINISTERS.

THE ministers have met regularly and have considered several important subjects, including the Bible studies read by different members and the topics of discussion. "The Measure of the Holy City," "The Process of Bible Formation," "The Book of Daniel," "The Inspiration of the Gospels," "The Administration of the Sacraments," and "The Lord's Dealing with Zaccheus," have been treated in the Bible studies; and other subjects have been the Pastorate of the Association, the *Manual* of the Association, the Minister's place in Society deliberations, the Lord visible in heaven, and the proposed Commentaries. The docket has many subjects waiting assignment and discussion. One meeting was most usefully spent in conversation with Mr. Worcester about the General Pastorate.

Respectfully submitted.

JOHN WORCESTER, *Chairman*.

THEODORE F. WRIGHT, *Secretary*.

OFFICERS OF THE ASSOCIATION.

General Pastor. — Rev. John Worcester, Newtonville.

Secretary. — Rev. Theodore F. Wright, Cambridge.

Committee of Ministers. — Rev. Messrs. S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, H. W. Wright, H. E. Goddard, Richard Ward, J. K. Smyth, H. Clinton Hay, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan, A. J. Cleare, and J. A. Hayes.

Executive Committee. — The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, S. M. Warren, W. H. Hinkley, H. Clinton Hay, H. E. Goddard, W. H. Mayhew, J. K. Smyth, J. E. Werren, George F. Stearns, George S. Wheeler, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Benjamin Pettee, Lewis G. Lowe, C. T. Dunham, George T. Hawley, John A. Thompson, and Samuel Darling.

Committee on Religious Education. — Rev. T. F. Wright, Rev. J.

K. Smyth, Dr. J. T. Prince, Rev. W. Goddard, and Mr. A. M. Knight.

Orphanage Board. — Rev. J. K. Smyth, Rev. J. E. Werren, Mrs. C. T. Dunham, Mrs. George M. Gibson, Mr. Charles J. Roath, and Miss Sarah T. Bates.

OFFICERS OF THE UNION.

President. — Mr. Francis A. Dewson.

Vice-President. — Mr. Arthur Burnham.

Secretary. — Mr. Charles M. Reed.

Treasurer. — Mr. John A. Thompson.

Directors. — Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, Albert Mason, George T. Hawley, R. C. Kimball, James R. Carter, Stanley B. Hildreth.

MISSIONARY BOARD.

Rev. Messrs. W. H. Hinkley, John Worcester, T. F. Wright, James Reed, and J. K. Smyth, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, William J. Cutler, Lewis G. Lowe, and Charles M. Reed on the part of the Union.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. THIS Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred ; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the New Church residing within the bounds of the Association may be present at, and take part in, the deliberations of the meetings ; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. THIS Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

LIST OF SOCIETIES.

BOSTON	organized Aug. 15, 1818.
BRIDGEWATER	May 29, 1833.
ABINGTON	Feb. 25, 1835.
EAST BRIDGEWATER	Aug. 2, 1838.
BROCKTON	Sept. 12, 1838.
PROVIDENCE, R. I.	Oct. 15, 1839.
YARMOUTH	Sept. 20, 1843.
PAWTUCKET, R. I.	Apr. 4, 1844.
MANSFIELD	Nov. 19, 1846.
SPRINGFIELD	Mch. 27, 1853.
FALL RIVER	Nov. 12, 1854.
BROOKLINE	Apr. 29, 1857.
CONTOOCH, N. H.	May 24, 1857.
SALEM	Jan. 25, 1863.
NEWTONVILLE	Apr. 11, 1869.
WALTHAM	July 4, 1869.
BOSTON HIGHLANDS	Dec. 12, 1870.
GLOUCESTER	May 11, 1871.
LANCASTER	Oct. 10, 1875.
MANCHESTER, N. H.	Sept. 4, 1881.
DORCHESTER	Apr. 17, 1887.
LYNN	Oct. 6, 1889.

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- IV. The Lord as the Mighty God.
- V. The Lord as the Everlasting Father.
- VI. The Lord as the Prince of Peace.

APPENDIX:

- A. The Story of the Virgin-birth. Its Authenticity.
- B. A Law of Creation as applied to the Miraculous Conception.
- C. The Person of the Son of Man in the Light of His own Testimony.
- D. A Venerable and Remarkable Witness.
- E. The Simplicity of the Gospel Records, and the Miraculous Element.
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